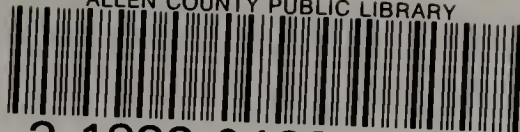


HISTORY OF ST. JOHN'S  
METHODIST EPISCOPAL CHURCH  
IN WATERTOWN



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# HISTORY OF ST. JOHN'S METHODIST EPISCOPAL CHURCH IN WATERTOWN

1836 - 1936



THE CHURCH IN 1847

COMPILED BY  
ELINORE HUSE MIDDLETON

THE MURRAY PRINTING COMPANY  
CAMBRIDGE, MASSACHUSETTS

## FOREWORD

It was nearly one hundred years ago that the Rev. Daniel Richards, an early pastor of the Watertown Methodist Episcopal Church, started a record book for his charges. His quaint and sincere chronicle, running back to October 4, 1836, began with a spirited appeal that we will pass on to all readers:

### *NOTICE!*

*To my honorable Successors: Reverend and Erudite Sirs:*

*Please continue the history I have commenced of the Watertown Methodist Episcopal Church.*

*Please keep the records with great care!*

*Please excuse, dear Sirs, the Liberty I have taken to address you; and recording the hope that you may have great success in preaching the Gospel, I remain yours respectfully,*

*D. Richards*

Mr. Richards' successors kept the baptism and membership records well, but soon after his time it was the secretary of the Trustees, the secretary of the Official Board, and the compiler of voluminous Quarterly Conference reports, who took over the task of making church history.

From hundreds of pages of closely written records, many of them on yellowed paper in faded ink, has been taken the information now presented to a greater Methodist Episcopal Church in Watertown.

ELINORE HUSE MIDDLETON.



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## PASTORAL MESSAGE

“Praise God from whom all blessings flow;  
Praise Him all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son, and Holy Ghost.”

IN that spirit we come to the hundredth anniversary of St. John's. Looking at the beginning, we have only words of praise for the first members and friends of the Church. That little group richly deserve our appreciation. They were a “peculiar people.” Having little, they possessed much. Without a church building they were a real fellowship. Having no minister they themselves were leaders. Before raising a budget they began a bold adventure. Having no organization or societies, they set out to do, under the banner of Methodism, what they thought ought to be done in the community of Watertown. They owned and accomplished everything then that is now St. John's. Without them we could not be what we are. “They labored and we are entered into their labors.” Looking across the hundred years of our history we have only praise and appreciation for the heroic and faithful men and women who have made St. John's a vital and constant force for righteousness in the community. Their labors have been continuously fruitful and abiding. Their records from year to year tell the story of steady and increasing growth. Throughout its entire history this Church has maintained the spirit of democracy, tolerance, coöperation, and Christian devotion. Every interest of Methodism has been generously supported and aid has been given freely and eagerly to numerous enterprises outside our own denomination.

We proudly observe our hundredth anniversary — resolved to match our courage and consecration with that of all those who have left us this goodly inheritance which we affectionately know as “St. John's in Watertown.”

FRANCIS D. TAYLOR.

The Parsonage  
Watertown, Massachusetts



## CHAPTER I

### EARLY HISTORY, 1836-1847

MR. AND MRS. LEONARD WHITNEY of Sudbury, Massachusetts, were the first to become interested in forming a Methodist Episcopal society in Watertown. Mr. and Mrs. Whitney moved to Watertown about 1830, and finding no Methodist group in the town, they started interesting their neighbors in one. Only four members made up the earliest class: Mr. and Mrs. Whitney, John Devoll, and Joshua Rhodes. After a few years they were materially helped by Rev. C. S. Macreading, pastor of the Newton Upper Falls Methodist Church. With his aid eight new members were added at the now famous "Founders' Meeting" of October 4, 1836, held at the home of Mr. Whitney, which stood opposite the present Baptist Church on Mt. Auburn Street. These new members were Sylvester and Cynthia Priest, George and Grace Bigelow, Thomas and Eden Campbell, Dorcas A. Sifford, and Eliza Whitaker. Simultaneously a Sabbath School was begun, George Bigelow, superintendent.

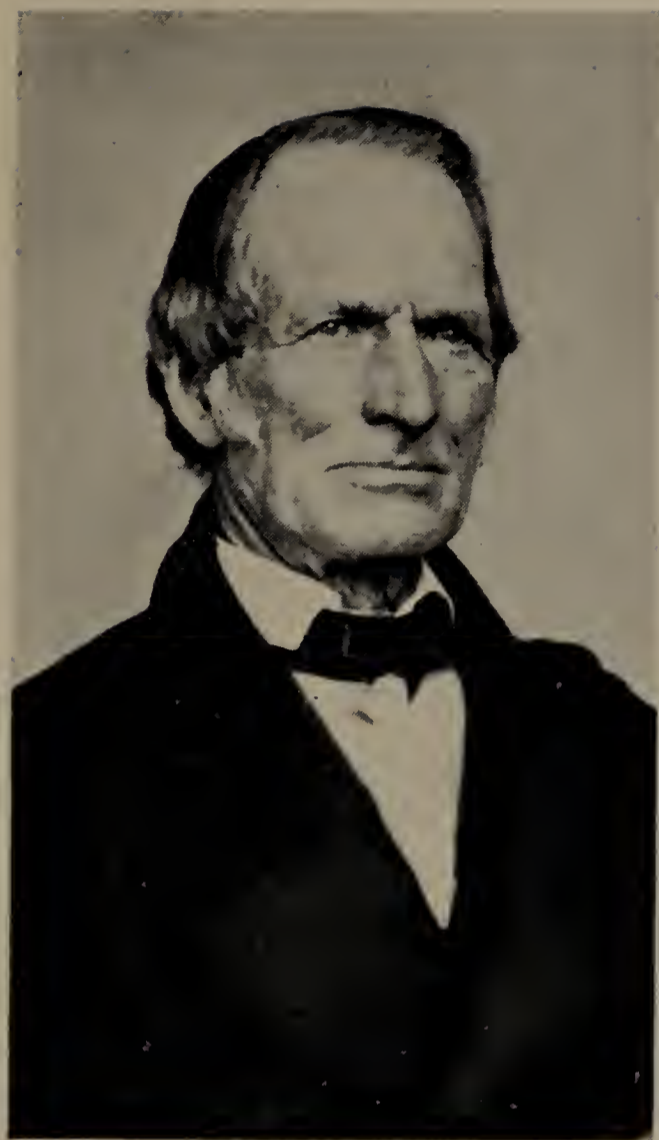
The new society needed outside help in order to grow, and thus, early the next year (1837), application was made for missionary help from the New England Conference. Rev. George Pickering was appointed to the mission, and the next year a Waltham society was also added to his charge. The Watertown meetings continued to be held every week at the Whitney home, but as the group increased, more and more the hope grew that a real place of worship could be afforded. For these first years the leading men were the Messrs. Leonard Whitney, George Bigelow, Joshua Rhodes, John Devoll, Sylvester Priest, and Rev. Pickering, and together these men now looked for a suitable meeting place. On the wooded hill beyond Watertown village on Main Street stood a little old one-storied academy building (opposite the present Grant School of Saltonstall Park). With some misgivings because of the large amount involved, these first Stewards purchased the

academy property for four hundred dollars — a truly large sum for village folk in those days — and the building was dedicated in the early summer (1837). Trustees were immediately appointed to have the responsibility of the property, and of course the well-known names again appear: Sylvester Priest, Leonard Whitney, George Bigelow, John Devoll, and Daniel Pillsbury. All of these men sacrificed a great deal in trying to meet the church expenses, and it is said that John Devoll gave every cent he earned to the Church that first year.

For ten years, 1837-47, Watertown and Waltham were united in this one missionary circuit, and heroic were the struggles of both villages to keep the church bills paid. In 1838 the budget had been \$1,196.18, and total receipts only \$733. The balance still due, \$463.18, worried the Stewards a great deal, but the records never show how this debt was discharged, nor if the pastor's salary ever was brought up to date. In February, 1839, Waltham members brought to the Quarterly Conference the itemized list of what they contributed to the minister's support. "House rent: \$75; Table expenses: \$200; Fuel: \$40; Traveling expenses: \$25; Quarterage: \$200." The Watertown Estimating Committee followed with a smaller amount: "Board: \$156; Fuel: \$20; Traveling expenses: \$20; Quarterage: \$100." Both reports were accepted, and these several amounts constituted the minister's salary for the year. At this time the Waltham mission had eighty members, and the Watertown society thirty-seven, with combined Sabbath Schools of ninety-two members, plus eight male and nine female teachers.

The Broomfield Church of Boston and the Missionary Society of the Methodist Episcopal Church helped the new groups as much as they could, and it is frequently recorded up until 1840 that \$100 from first one source and then the other would bring the smaller societies' budgets more nearly to balancing. Both Watertown and Waltham were most anxious to have a married minister assigned to them, but were warned by the presiding elder that their quarterage (salary) was altogether too small to allow the Conference to grant this request.

But meanwhile the smaller Watertown church was growing, and in 1841 reported to the Fourth Quarterly Conference, held at the house of Brother Pierce, in Waltham, that it had an independent Sunday School of thirty members, a library of one hundred fifty books, a group of eighteen new church members received on



SYLVESTER PRIEST  
FOUNDER



LEONARD WHITNEY  
FOUNDER



probation, a total church membership of sixty, an average class meeting attendance of thirty, and a special missionary offering of six dollars.

Sylvester Priest and Leonard Whitney continued to be great supporters of the society, and in the back of one old record book Rev. Mosely Dwight wrote a short biography of Mr. Priest that we will copy here word for word, it being such a characteristic example of the lives of these early sincere Methodists.

“Sylvester Priest is one of our oldest members. Born June 30, 1782, in Harvard, Worcester County, Mass. Baptized in infancy. Converted under the ministry of Jefferson Hascall, D.D., and moved to Watertown about 1834. He has not laid up a dollar of his earnings for 37 years. All given to the church and charity. \$200 a year for 22 years — \$4400. . . . Cost in 77 years only 10 cents for tobacco! Bro. P. came up in Rum times — seen it carried around at funerals — to all mourners and bearers. When Bro. Warren Fay was ordained in Harvard, paid 15 dollars for rum — paid by the parish. After 28 years of age, Bro. P. not drink — never used but little any time — came all through those times of Rum unharmed.

When Jesus took two children up to Heaven, took his with them, and it been there ever since.”

A summary of the ministers for the Watertown Methodist Church in its first ten years is as follows: 1836, Rev. Charles Macreading of Newton; 1837, 1838 and part of 1839, Rev. George Pickering; 1839, Rev. Franklin Fisk; 1840, Rev. D. Webb; 1841-43, Rev. George W. Frost; 1843-45, Rev. Thomas W. Tucker; 1846, Rev. William R. Stone, Watertown now associated with the Dedham church, but with Rev. Frost preaching here; 1847, Rev. Daniel Richards, Watertown made a separate parish and new church built.

Thus in 1847 the ten year period of uncertainty ended, and the untiring work of the founders was rewarded. Watertown no longer was associated with either Waltham or Dedham as a “Mission,” but became a full-fledged church of the New England Conference, with a greater membership, a finer church building, and missionary responsibilities of its own.

## CHAPTER II

### BACKGROUND OF THE EARLY CHURCH

BEFORE continuing with the next division in the growth of the Methodist Church, we should devote a short space to the *background* of the early church. Watertown has changed so completely in the last sixty years that many of its present inhabitants have never heard of the little country village of Watertown, as it existed in 1840 and the following decades. It was, until after the Civil War, a beautiful village of less than two thousand people and of an area of twice its present size, taking in Belmont and a part of Cambridge. Just before 1830, "Stone's Woods," in the extreme east of the town, a popular picnic resort, had been sold to the Massachusetts Horticultural Society for six thousand dollars, and they were considering the enclosure of a new type of garden cemetery there, to be the first of its kind in America, called "Mt. Auburn."

Between "Mt. Auburn" (Stone's Woods) and Fresh Pond were rich garden lands, tilled by descendants of early settlers: the Stones, Wellingtons, Coolidges, Livermores, Barnards, and Chenerys. Mr. Winthrop W. Chenery is said to have been the first to import Holstein cattle to America (1855). West of the farms were the estates of the wealthier men. These families were not really interested in the life of the village folk, and drove back and forth to the Boston society functions in their handsome carriages. But the estates should be enumerated, as they gave employment to many of the village people in various capacities. On the slope west of School Street stood beautiful "Fountain Hill," originally owned by Charles Davenport, but sold in 1860 to Alvin Adams (Adams Express Company), who enlarged his property until it included *all* the land south of Mt. Auburn Street from Spruce Street to Boylston Street East, as well as all the tract bounded by School, Belmont, Mt. Auburn Streets and Hillside Road.

Other important estates were Oakley, Belmont, the Christopher Gore House, and the Nathaniel Whiting House. Oakley

(now the Oakley Country Club, one of the very oldest golf courses in America) has survived with almost all its land. The Governor Christopher Gore estate, with its beautiful deer park, became the Waltham Country Club, and last year (1935) was taken over by the Gore Place Society, a new historical society which will develop it into a national shrine. Across "Back Street" (now Belmont Street), Mr. John P. Cushing built his elegant estate "Belmont" from the fortune he made in China, and later both the street and the town took their name from this estate. A splendid Georgian house was built on a commanding site overlooking the Charles River by William Hunt, but was later torn down to make room for the Perkins Institution buildings. In 1845 Nathaniel Whiting bought the land between Mt. Auburn Street and wooded Whitney Hill ("Palfrey Hill") and built a large mansion at the present junction of Marshall and Church Streets. He spent a fortune landscaping the grounds and planting rare European and Asiatic trees, some of which still survive. In this house Charles Dickens, the author, was entertained on his second tour of the United States.

The village centre was a humble place, boasting of only three brick buildings, the Spring Hotel (still standing and housing Butler's Pharmacy, the Atlantic and Pacific store, and a rooming house), the Dana Block and Abel Hunt's store. The rest of the buildings were pitch-roofed stores and stables, and nearly all have long since been replaced. The streets of the centre, or "Square," and the outlying roads were the alternately dusty or muddy paths of all country villages. In 1847 the streets were named for the first time, and in 1853 the first sidewalks provided.

Other miscellaneous facts which serve to provide a background for our early Methodists follow: The total town expenses in the 1830-40 decade ran to about \$3,750 a year, including the minister's salary (the townsfolk were taxed until long after 1800 to pay the minister of "The First Parish Church") and the entire support of four district schools! The population (1830) was 1,843 persons, and the school enrollment was 240. Herds of cattle often interrupted all business as they were driven through Watertown to the Brighton market. In 1872 a "Union Market" for cattle was built on Walnut Street adjoining the railroad tracks, and a new bank was formed the next year to serve this business, and was named for the market. This large tract of land remained enclosed until after 1920, and was used during the World War to harbor the huge shipments of

horses from Canada and the West, to be sent later on to France, but is now occupied by houses at the northern end, and by manufacturing companies over the rest of the area.

There were a few manufacturing enterprises in Watertown, operated, of course, by water power, in the first half of the century. These were the Bemis Mills for manufacturing paper and sail cloth, a lace mill on the south bank of the Charles River, three soap and candle manufactories, the paper mill of Leonard Whitney, the dyehouse (later called Lewandos), the foundry of Miles Pratt (later the Walker and Pratt Manufacturing Company, 1855), and the Arsenal. Practically all those who worked in these establishments lived in the town, for it was not until 1857 that the first horse cars were run out from Boston and Cambridge. But after 1857 the town began to grow more rapidly, and it is with this growing town that the newly erected Methodist Episcopal Church of 1847 was soon to deal.\*

The largest Watertown church at this time was "The First Parish Church," now called the Unitarian, the descendant, of course, of the first Puritan village church, formed in 1630. The church building for this society had been located at the corner of Common and Mt. Auburn streets since 1755, and was used constantly for town and state (Massachusetts Bay Colony) purposes all through the Revolutionary War, and as a meeting place of the legislature (General Court) in 1788, during the smallpox epidemic in Boston. All town meetings were also held there, for in the early days the town and the "parish" were a co-partnership, the minister being called "the minister of the town." An inhabitant *belonged* to the parish, whether he would or no, and a taxpayer, it is said, "might abstain from its teachings, but there were only two ways of escape from contributing to its support — either to move away, or die, before the first of May."† After various modifications, the law finally exempted *all* from taxation for religious purposes in 1847. The First Parish Church moved to its present location in 1836.

The Baptist Society was formed even before the Methodist, and represented the first division from the *town*, or *parish* church, in 1827. In 1830 their first house of worship was erected on Mt.

\* Information in this chapter to this point taken from "Great Little Watertown, 1630-1930," Chapter IX; by G. Frederick Robinson and Ruth Robinson Wheeler.

† Joshua Coolidge in "History of Middlesex County," page 334.

Auburn Street, approximately where the post office block of stores is now, near the railroad tracks and station (which were not there then, of course).

St. Patrick's Church, the first of the Roman Catholic churches to be formed in Watertown, began its existence as a part of a "mission" serving Watertown, Waltham, Newton, Weston, and Concord in 1830. However, this mission was located in Waltham, and it was not until the little church burned there, in 1846, that Rev. P. Flood, then in charge, deemed it best to meet in Watertown, since the majority of the worshippers came from here. The little congregation first met in the "Whig Reading Room" in Watertown Square, and then in the little academy building which had been the first Methodist Episcopal Church (till 1847). But a rapid increase in membership about this time necessitated larger quarters, and in the same year the corner stone was laid of the present St. Patrick's Church, a brick structure having sittings for more than eight hundred people.

The Phillips Church and Society was formed in 1855, and is technically called the Orthodox Congregational. The Orthodox Congregational people believe that they are, in spirit, truer descendants of the Puritan church than are the liberal Unitarians. At first they held their services in the Town Hall. Later, the large "Organization Council," which legally organized their church on April 17, 1855, was held in the "new" Methodist Episcopal Church on Main Street. Their first church edifice was dedicated in 1857 on the site of the present one.

The Episcopal Church is the youngest of the Protestant churches, having been formed in 1883. The Society met in Grand Army Hall until 1888, when it was able to build on the land purchased at the corner of Russell Avenue and Mt. Auburn Streets. The town was very proud of this "Church of the Good Shepherd," it being the first stone church (Protestant) in town, and a charmingly dignified example of English rural church architecture — and certainly Watertown was still a village in those days.

Thus in about fifty years time there had come about the complete separation of "church and state" in Watertown, as elsewhere all over the country. Watertown now boasted, besides the First Parish, or Unitarian, Church, the Baptist, Methodist, Roman Catholic, Congregational, and Episcopal societies. It was indeed a time of increased religious interest and devotion.

### CHAPTER III

#### GREATER RESPONSIBILITIES, 1847-1857

AFTER the New England Methodist Conference session of May, 1847, and the appointment of Rev. Daniel Richards as pastor, the Watertown Church busied itself in the construction of the new building on Main Street which was to serve the people for forty-eight years. The Stewards found an enthusiastic and competent leader in their pastor, Mr. Richards, and could announce that the consecration services for the new edifice would take place on October 20.

As soon as plans for this new church had been made in the spring of 1847, a committee had been appointed to try to sell the "academy" property which the Methodist society then occupied. An auction was held and a man from Boston, unknown to anyone present, purchased the building, he said, for a bonnet factory. Knowing as we do the peculiar feeling which existed between the Roman Catholic and Protestant societies of the Christian Church in those narrow days, one can imagine the consternation which reigned among the older Methodist members when it was discovered that this "manufacturer" had purchased the academy for the diocese of the Catholic Church. Of course the feeling of having been duped might have passed away more quickly had the committee of our own men in charge of the sale not given possession too soon, and the necessity of meeting in the Town Hall for two months previous to the new church's completion (August 1) galled righteous Trustees and Stewards even more.

Thus, after many tribulations, the new Methodist Episcopal Church in Watertown was dedicated on October 20, 1847, with a very large congregation present. Mr. Richards had arranged for the Rev. Charles H. True, A.M., a popular preacher from Lowell, to give the sermon, and for a great number of other well-known ministers and town celebrities to attend. It was a beautiful day, all diverging opinions and petty animosities were put aside, and

as the record says, "The Society looked forward to respectability, prosperity, and usefulness."

With the acquiring of a full-time minister, a new church — and, incidentally, a mortgage — the Methodist Discipline required a more careful organization to be built up to be responsible for the property, minister, and debt. The Trustees sworn in for 1847 were: Sylvester Priest, chairman, Leonard Whitney, John Devaul (or Devoll), Jonus Phelps, Samuel Leonard, 2d, Nathaniel Ayers, Jr., and Ezra Wing, secretary for the Board. Isaac Robbins was the justice of the peace who tended to the legal affairs of the organization.

The proud new church of which the Trustees now took financial charge stood on a most eligible site in the centre of Watertown village, where the Main Fire Station is located at present. Main Street was, of course, far narrower then than now. As has been previously mentioned, there were no horse car tracks or sidewalks in front of the Church for a decade, so Ezra Wing was appointed a committee to level the dirt round the church and to build a fence to separate church land from the road. Brother Frost was chosen a committee to take up subscriptions for a bell, but he feared the people would not help him because they had already been asked for so much, and he resigned. He was, therefore, succeeded by the more courageous Ezra Wing, who managed to extract money for the bell, though this sum later had to be used for other purposes, and money for a splendid oil lamp chandelier in the center of the ceiling before the year 1847 had closed.

The Church was a pretty wooden structure, painted white, with a tall graceful steeple surmounting the belfry in the centre front. A gilded cock weather vane (made in the shop of the copper-smith Revere, father of Paul Revere) topped the steeple, and it is said that this vane was the only thing preserved at the demolition of the old First Parish Church (Common and Mt. Auburn Streets), and is now in safe keeping at the Main Library. A flight of about ten steps just inside the church doors led up into a spacious vestibule running across the entire front of the building. Beyond this vestibule was the church auditorium, with pews painted white and walls tinted green. The pews were cushioned (though not in the beginning), and the aisles carpeted. The first organ was a small pedal, or parlor, organ, but a larger one, requiring two men to pump it, was given by Mr. Leonard Whitney, Jr., in later years.

A small balcony ran across the back of the Church. Narrow stairs from the front vestibule led to the basement or "ground floor," where the vestry was located, and this vestry was used for stewards' meetings, class meetings, and the Sunday School. (The vestry could also be reached from doors on the Cross Street side.) There was no kitchen, of course, as "church suppers" or any *other* form of social meeting were considered desecration of church property. Trustees during this period would not even rent the vestry to the local "Singing School" (adults, like our glee clubs). This strict observance of contemporary discipline was also present in other Protestant societies, of course, and was seldom questioned by the truly devout Christians.

In those days it was the custom for all regular attendants of a church to *buy* a pew, or if this were not possible, to rent part of a pew from some owner. The most desirable pews cost the most, of course, and those in the back or extreme sides, or under the chandelier (which dripped oil no matter what was done) cost least. It was from this sale of pews that the building of the new structure was principally financed. Nathaniel Ayers, secretary for the Trustees in 1848, reports in his perfectly shaded and handsomely executed writing that the whole "expense" of building the house was \$5,900; cost of land on which the Church stands was \$1,600; total cost, \$7,500. By January, 1848, they had sold thirty-one pews, amounting to \$4,270, an average, you see, of nearly \$138 a pew, a substantial outlay for a family in those days (they allowed pew holders at the old church some \$546 towards their new pews). Sale of the old academy property to the lamented "bonnet factory" had netted them \$995. They estimated that when all buyers of the new pews had paid in full, therefore, that their debt would be somewhat over \$2,200. There remained unsold in the hands of the Trustees twenty-nine pews, and although they knew these last pews might well be purchased over a long period of time, they could not hope to count them in as immediate assets to defray building expenses. It was therefore decided late in January (1848) to assess each male member "that is able to pay," in order to raise enough money to pay the interest on the debts about to fall due.

The job of collector for the Trustees during this anxious period proved to be so unpopular that almost every Trustees' meeting has to record the resignation of the incumbent and another election to this office. From the records it is impossible to tabulate all

who held the original notes against the church property and the exact amounts, or to tell why the Trustees had at one time to pay interest of twelve per cent on this debt. A Mr. Goss is mentioned as having a note on the Church, also Mr. Devoll, Mr. White, Mr. Hollman, Mr. Ritchie, Mr. L. Claflin, as well as numerous Trustees. In April, 1849, the interest money was raised by assessing each Trustee fifteen dollars.

These property notes had been signed by the Trustees to run for about three years, apparently, and by 1850 every Trustees' meeting was taken up by frantic efforts to appease church members, including some of the Trustees, who now wanted their money back. Collectors and treasurers were elected and would then resign. Mr. Whitney would take up part of the large note Brother Devoll held, and Mr. Priest would take over Brothers Hollman and Ritchie's notes to stop their bothering the poor treasurer. This is probably because Mr. Whitney and Mr. Priest were then better able to help the society than were these other members, who were doubtless themselves pressed by creditors. Meanwhile the accumulated debt reached the figure of \$3,657. The situation was *very* unsatisfactory, and of course gave root to many a quarrel, so it was decided to try to raise money to discharge the debt immediately. Prices on the pews remaining unsold were lowered ten per cent, and some more pews were consequently sold; \$1,700 was raised by subscription, as well as an amount of about \$375 from Trustees who cancelled their demand notes against the Church; the sexton, one Thomas F. Whitney, generously relinquished a salary of thirty dollars due him for the quarter; and over thirty church members gave amounts from one to fifty dollars in a special collection.

For three years, methods of this sort were fairly successful, but there came a day in 1853 when Mr. John Devoll, now residing in Weston and holding the largest individual note against the Church, \$1,100 (it had been \$1,600 at one time), found it necessary to be more importunate regarding its payment. The committee in charge searched for a new method of relieving the situation, and consequently applied to the Cambridge Savings Bank for a mortgage of one thousand dollars. This was executed on November 10, 1853, and a measure of tranquillity was restored to the Church, which was then able to pay off the smaller notes from time to time by sale of pews and special subscriptions. This original mortgage

note, quaintly phrased and painstakingly written in a clear long-hand, is in the possession of St. John's Church now, and will always be preserved.

Perhaps too much emphasis has been given to this prolonged financial struggle, because of course the regular religious life of the Church advanced during this period. In May, 1848, J. Augustus Adams was stationed in Watertown and in two years time brought about a "new era" in the evangelism of the Church. For a period of over six years, previous to Rev. Adams, it appears, there had not been a *single* addition to the membership by conversion, and no unusual religious interest in the Church, a fact deeply deplored by the ministers. But Rev. Adams was able to renew the evangelical spirit of the people under his ministry and to pave the way for the successful Rev. Mosely Dwight (1850-52). Mr. Dwight welcomed forty people into church membership and instituted two more Classes, or "Class Meetings," a form of religious instruction and experience much favored in those days. The Sunday School likewise flourished, exceeding the membership of the Church itself, as usual. Rev. Dwight could boast of ninety full members of the Church, but the School had one hundred and forty! And for once, all Stewards' debts were paid — that is, all current expenses were taken care of. In fact, Mr. Dwight contentedly records in April, 1852, "They are resolved, I judge, henceforth to conduct the financial affairs of their church on the *cash* and *prompt payment* principle. The Lord prosper them *forever* and *ever*."

The ministerial claims began to be a little larger now, for the ministers of the new Church were married men. The "Estimating Committee" of 1848 had the Quarterly Conference pass the following "Claim" for Rev. J. A. Adams: House rent, \$75; fuel, \$25; traveling, \$25; table, \$125; quarterage (salary), \$200. We can only conclude that living expenses were two-thirds to three-quarters less then than now, when the minister, always one of the most respected and considered to be one of the more fairly well-to-do villagers, received a princely total of \$450 a year for his work! By 1854, the Rev. Franklin Furber was able to command \$650; in 1856 Rev. H. M. Loud, \$700; in 1857 Rev. Loud, \$800, and from then on a steady rise up through the more expensive Civil War period.

In the autumn of 1854 the church building was seven years old, and already the advantage of its "newness" was gone. A committee on repairs was henceforth a part of the Trustees, and

this committee now put an assessment upon all pew holders to raise necessary money for repairs. September of this year saw the church and carriage sheds painted by the Messrs. Page and Barnard for \$185. The next fall the question of putting in gas pipes was discussed. The more advanced in thought won their point, and the gas lines were laid at a cost of eighty dollars, with the Stewards agreeing to provide for the expense of the actual lighting. In 1856 the roof leaked, and roof repairs, refinishing and painting of the church pews, and additional fire insurance necessitated another "tax" or assessment on pew holders. At this time the pews were "lavishly" fitted with cushions, expense charged to the owner of the pew at actual cost, five dollars per pew. The new cushions looked so fine that the members were inspired to consider refrescoing the interior of the Church, and at a special meeting of the Trustees on October 13 a sum of \$250 was voted to defray the expense of this. Money seemed to be "coming easier," and to be a Trustee became less of a financial hazard than it had been.

The very next month, however, affairs of another nature disturbed the Church. It became known about town that the new "Horse Rail Road," which was laying tracks out Mt. Auburn Street from Cambridge, proposed to run the tracks down the lane east of the church land (now Cross Street), and to build a stable in the rear of the property. Sylvester Priest called a special Trustees meeting and Aaron Gay, the secretary, was instructed to write up and present a petition to the selectmen, with Messrs. Brown and Learned. Excitement and indignation at the proposed desecration ran high, and eventually the combined influence of selectmen and churchmen served to prevent the stables being built so close to the Church.

Other Trustees' votes for the year included the removal of the doors from the pews, the sale of the once proud oil lamp chandelier and smaller lamps, and the installation of "handsome" gas fixtures.

The year 1857 saw a sharp rise in prices of all commodities, and church finances mirrored these changes right away. Pew rents of those so unfortunate as not to own one outright advanced ten per cent, as did the whole church budget. The church property in the light of advancing real estate values was decided to be worth \$10,000 easily, and therefore was reported at this figure to the General Conference, and insured for an increased amount. As winter came on, complaints from church members forced the

Trustees to realize that the heating of the larger auditorium was not satisfactory. The committee appointed put in a long and interesting winter trying out various furnaces, each one put in free on trial, until finally one, "The Magee Patent," won out, and was installed the winter following at a cost of \$60.90. This expenditure, the cleaning of the church gutters, and the gravelling of the walks necessitated the last assessment on pew holders for the 1847-57 decade (which had been a most expensive one for Trustees and pew holders, as you can see).

In the meanwhile the Sunday School had continued its great prosperity, with larger classes each year and a rapidly growing library. In 1857 the superintendent of the School, Brother Blackwell, could report a library of seven hundred volumes. As the Watertown Free Public Library was not established until 1868, one can realize the important place this Sunday School library filled, particularly in the lives of the Methodist children and youth.

The Sunday School was a training school for future church members and serious indeed was the business of becoming a church member. The discipline of the organized Methodist Episcopal society stated very definite rules on the correct behavior of churchmen, and all people, young *and* old, were on a special period of probation before they were allowed to become full members. During this period they received continuous instruction at the Class Meetings, and if they were dilatory in attendance or zeal, they were simply dropped from the rolls. A modern Methodist might well be surprised at the number of men and women dropped from the Probationers' List as "not suitable for church membership."

The Official Board records of 1853 exemplify our fathers' belief in strict church discipline. Among other things this prohibited all card playing, dancing or attendance at the theatre. The following case came up under the ministry of Rev. George Bowler:

"Feb. 21, 1853. . . . Case of L. Watson coming up. Brother Whitney, Jr., moved to lay the case over one month and that Brother Bowler request him to make a public acknowledgment before the church. Cases of Mr. Wells and Miss Bright postponed for one month, and Brothers Whitney, Jr., and Dadman were chosen to labor with them and report at next meeting."

The "case" of Mr. Watson was held over for a month, but by late March, the Board were thoroughly aroused, and the following action is recorded. "March 28. Board met as per adjournment:



FIRST HORSE CAR TO RUN THROUGH WATERTOWN SQUARE, 1857



WHEN SCHOONERS SAILED THE CHARLES, 1870



Members present: Bros. Bowler, Priest, Gay, Learned, Blackwell, L. Whitney, Jr., Dadman, and Huckins. Prayer by Rev. Bowler. The following are the charges preferred against Lewis Watson — also the citation sent to him by preacher in charge.

Watertown, March 26, 1853.

Dear Brother:

Charges having been preferred against you for violation of rules of discipline, you are hereby cited to appear before a committee of the Board for trial, and in default of appearance, your name will be stricken from the list of members, on Monday evening, March 28, at the Vestry of the M. E. Church at 7½ o'clock.

- 1st. The charges are for unchristian conduct in attending a Ball and dancing at the same.
- 2nd. In declining to make acknowledgment of the fault before the church in general class.
- 3rd. In dancing at a mixed assembly during the last or present week.

By order of the Board of Stewards and Leaders,  
George Bowler, pastor."

The case ended by the following citation in the Official Board record:

"The committee on the above case reported that the said Watson appeared before them, but positively refused to make any acknowledgment, and they therefore recommended that he be expelled, and on motion of Brother Light, he was accordingly expelled."

A summary of the ministries to the Watertown Methodist Episcopal Church for the 1847-57 decade is as follows: 1847-48, Rev. Daniel Richards; 1848-50, Rev. J. Augustus Adams; 1850-52, Rev. Mosely Dwight; 1852-54, Rev. George Bowler; 1854-56, Rev. Franklin Furber; 1856-57 and 1858, Rev. H. M. Loud.

## CHAPTER IV

### THE CIVIL WAR PERIOD, 1857-1867

THE records of the Civil War period are not as full as one might wish, and there apparently was less religious and secular advancement for the Watertown Society during these years. Two hundred dollars was added to the minister's table expenses, bringing his estimated "claim" up to one thousand dollars, and that of the presiding elder (district superintendent) was raised to forty dollars. It was during the pastorate of Rev. H. M. Loud, 1858, that members who had been coming to the Watertown Church from Newtonville, separated from us and began preaching services in a hall up there. Of course this withdrawal was keenly felt by the people of the congregation, but they naturally appreciated its necessity.

From 1858-60, Rev. George M. Steele was pastor here, and enjoyed a great popularity all over the town, being elected to serve upon the School Committee and asked to take part in many town functions. Later Mr. Steele became Principal of Wesleyan Academy. The Sunday School enjoyed unusual prosperity through 1860: Superintendent Leonard Whitney, Jr., reporting in November, 217 scholars, 983 library books, and 112 *Sunday School Advocate* subscriptions. Church expenses for the pew holders continued, since repairs were not provided for by the yearly subscriptions or collections. The Cambridge Savings Bank note of \$1,000 was continued, but some effort was made to collect money to pay off the smaller debts. A new furnace for the downstairs vestry, bookcases for the Sunday School library, and premiums for renewed insurance policies were extra bills over which the treasurer of the Trustees had to worry. It was also magnanimously voted about this time that the pastor should hereafter have a yearly vacation of one week whenever he should see fit to take it. A committee was likewise appointed to search out the church records and write out a careful history of the first twenty-five years of this Methodist Church, a

history, so it is recorded, which was later copied into a special volume and scrupulously preserved. But this history, which would have been invaluable to the centennial historian preparing this book, seems to have been misplaced or lost. Just what the parsonage furniture was, or even where the early parsonages were located, it is impossible to say from the records. In March 1860, however, a purchase of new furniture for a parsonage is mentioned, and also the preparation of this house to welcome the new minister, Rev. Henry C. Hempstead, in May. But its location is never mentioned.

Political discussions began to interest the men more and more in 1860, the pastor included. Brother Hempstead was returned for a second year in 1861, but requested that his salary be lowered to \$800, to help the church finances in these troublous times. As the winter of 1861-62 progressed, Mr. Hempstead increasingly wished to take an active part in the War between the States. Finally he obtained his release from the Church and became chaplain of the Twenty-Ninth Regiment of Massachusetts Volunteers. He was an able, useful, and successful man in this work, and it was extremely regretted by his soldiers and by his former Watertown pastorate when he was killed opposite Fredericksburg, Virginia, in December of 1862.

Mr. Hempstead was succeeded by Dr. Bradford K. Peirce, 1862-63, and Rev. J. L. Hanaford, 1863-64, who were paid \$800 a year. The total church expenses were about \$1,514, plus benevolent collections of \$700. From 1864-66 Rev. L. T. Townsend served the society and became very popular in the Church and town. In 1866 he resigned from the ministry and settled down in Watertown, devoting his time to literature, occasional preaching, and civic affairs. As chairman of the Watertown School Board 1869-72, he worked hard on reports which anticipated by several years the struggle for separate church schools by the Roman Catholics. Mr. Townsend believed that all American schools should be wholly national and unsectarian.

In 1865 extensive repairs were again needed in the Church, and the Trustees at first tried to raise the necessary \$700 by subscription. After six months efforts, this proved impractical, so expenses for the repairs were met by a fifteen per cent assessment on all pews. Work undertaken at this time was the painting of the Church, a new fence, new floor supports and timbers, and tinting of the vestry walls. A report indicates that the Church was insured for \$5,500, and the furniture for \$1,575.

Rev. L. D. Stebbins served the Church in 1866-67, salary \$1,200, now paid monthly. Unfortunately the Sabbath School seems to have been less prosperous for some five years during this war and post-war period, average attendance having fallen from 150 to 55. This was due only in part to the withdrawal of many teachers when a new Newton Corner Methodist Church and Sunday School was organized in 1864. Other than that it seems to have been just the lowering of interest observed in the history of many an organization over a long period of time, to be followed by rejuvenation. Trustees of the Watertown Methodist Church, as this war period ends, were George E. Priest, Sylvester Priest, Nathaniel Ayers, Henry Chase, William A. Wilson, Leonard Whitney, Jonas Phelps, Samuel Learned, 2d, and E. B. Blackwell.

There must also have been a ladies society in the Church similar to our "Ladies' Aid," but as no records from it have been preserved, what scanty information we have comes from infrequent notices in the Official Board books. In these years the group was called the Ladies' Benevolent Society, and it worked to help furnish the parsonage, along with the Board of Stewards and Leaders.



WATERTOWN SQUARE, LOOKING WEST, BEFORE 1860,  
SHOWING METHODIST CHURCH, TOWN HALL, AND SPRING HOTEL



## CHAPTER V

### AFTER THE CIVIL WAR, 1867-1877

THE minister appointed to the Watertown Methodist Church in 1867 was the Rev. J. M. Bailey, and he certainly stepped into a discouraging situation. Sunday School and church attendance was small, church membership was no larger than it had been twenty years before, Class Meetings had declined in popularity and influence, and finances were in as bad a state as they *ever* had been. At about this time the Trustees, especially urged by Brother Leonard Whitney, Jr., were even considering a plan of uniting with the Methodist Society at Newton. The Newton Corner group had not yet built their church edifice, and committees from both societies met to consider building a new and joint church between Newton Corner and Watertown village, since, in Mr. Whitney's opinion, the Watertown Church was financially unable to exist another year. It seemed that times had never been so hard with the people. Moreover, all Trustees agreed that internal discord of various sorts, especially the differences between a certain prominent churchman and a former pastor, had weakened the unity of spirit necessary to *both* the spiritual and worldly success of the society. Eventually Mr. Whitney was reconciled to continuing as they were. His reconciliation was entirely needful, for he was by far the largest single contributor to the struggling Church at this time. So the following Board of Trustees bound themselves to help the Stewards in every possible way (February, 1868): Messrs. Sylvester Priest, Leonard Whitney, Sr., Nathaniel Ayers, William H. Dadman, John W. Coffin, Oliver Shaw, Bradshaw Whitney, Charles H. Shepard, and Frank J. Berry.

After the New England Conference of May, 1868, the Church was again served by Rev. Daniel Richards, the pastor under whose leadership this Main Street church building had been erected in 1847. Mr. Richards' pastoral reports are the longest and most complete of all records St. John's possesses, and only lack of space pre-

vents us from reproducing each intimate report he prepared for the Quarterly Conferences of his two-year stay. Along with church doings, he recorded national events of importance, always with a thought of those who should be reading his reports "after 1900."

Mr. Richards must have been one of the most diligent pastors the village ever had, and he started out immediately to find new families to bring into the Church. His aim was to get one hundred families. But he soon had rightful fault to find, and his message of September 8, 1868, has many quaint phrases: "*The people are not social with strangers; pass them by and not speak in store, post office, and car, and will not speak! These 'Watertownites' are cold, unsocial, undemonstrative; and let a stranger come to town, and whom they know at once, and they let him go around, spending his precious time trying to make their acquaintance, and will not help him by a little forwardness to speak! This is an error somewhat grave, and certainly not Methodistic. If the people would only make me know them a few times, I should recognize them all in one quarter. This would save me much valuable time and add to the pleasantness and utility of the pastorate. The people know me. If I knew them as they me, I certainly should speak to everyone.*"

The pastor has made the acquaintance of one pastor in the village (Brother Bell, Congregationalist), and with him has exchanged; the other pastors for the present pass him by in street, car, and store, with no recognition. He is ready to make their acquaintance any day and to reciprocate any Christian and professional courtesies (which do not involve a compromise of basic truths) but he thinks it is not his duty to seek them out first, as it might seem to be intrusive and rude, and uncomplainingly waits a 'welcome' from them when they please."

Mr. Richards wished to make his reports as interesting as he could . . . "to be transmitted to the large church of the future in Watertown, who will smile at our littleness and leanness and rejoice that they live in better times!"

Even our respected grandparents were not always thoughtful of a kind minister's feelings, it seems. Anent this, the pastor continued: "The congregation seems attentive and in sympathy with the Sabbath services, for the most part. But want of attentiveness and lack of sympathy, breaks the preacher's power more than any attempt to annoy outside."

The result of the presidential election of November 3, 1868,

seemed a godsend to Mr. Richards, and he was certain that after 1900 we readers would look back with gratitude on that hour (election of Grant).

At about this time the people began to wish for a bell in the steeple. There was only one church bell in town — a cracked one giving out uncertain tones from the First Parish Church. A bell, the minister felt sure, too, would draw many a wanderer and neglecter to the house of God.

The first "Watch Meeting" or Watch Night service on the eve of a new year was held on December 31, 1868, with sixteen members present. It was so successful that forty came to the next service held December 31, 1869. Although it was a strictly religious service, it happens to be listed among several others of a different nature. There was, for instance, a "Tea Meeting" held by ladies of the congregation, with literary exercises, tea, and Christian sociality. In other words, a *new era* of using the Church for other sorts of *rightful community life* had begun.

Mr. Richards was returned by the Conference for the year of 1869, also, and he records for our benefit the inauguration of Ulysses S. Grant, the appointment of his cabinet and the completion of the Pacific railroad ("to the astonishment of buffaloes, Indians, and nations"). Other contemporary events which had the town talking were the distressing Erie Rail Road disaster (over one hundred burned to death); the Avondale Mine disaster (one hundred lives lost); the laying of the French cable, Brest to Duxbury, Massachusetts ("We can whisper to Napoleon III under the waves"); and the completion of the Suez Canal. The year was remarkable in church history for the building of a new fence about the Church, and the painting of the exterior of the building. It is said that the painter, John Paige, Esquire, disregarded the laws of gravity, ascended the spire with temerity, without a staging, and brought down the venerable chancleer (cock), now aged ninety years (from the old Parish Church at Common Street), and rebur-nishing his coat, returned him to his favorite place, where he now sits (1869) in lofty dignity, defying sun and storm and stone. "May his shadow never be less!" This work cost the Trustees about six hundred and fifty dollars, when insurance premiums were included, and the sum had to be borrowed while the Treasurer sought about for subscriptions to pay for it.

In the meanwhile the ladies of the Church did not condone

the way in which the financial matters were handled. It worried them more, perhaps, than it did the men to have a large standing debt (\$1,700 still on the church edifice), many unpaid bills, and an uncertain salary for the minister. They determined by some means to lift all outstanding bills so that the year 1870 might begin with no arrears from the old. These ladies, therefore, projected a "Fair," and after much working and planning, held a splendid "Fair" in the Town Hall. It was, Mr. Richards solicitously tells, a "Fair of Prayer, painstaking and *honest business*, no lottery features being allowed."

Providence smiled, and an interested village responded. The ladies themselves were amazed at their good fortune, for the "Fair Workers" proudly presented *seven hundred dollars* to the Stewards. As you can imagine, the Watch Night service of 1869 was a joyful occasion, and the year 1870 was approached with more courage and a better feeling than had been evident for a long time past.

The next pastor to come to the Watertown Church (1870-73) was the Rev. N. Fellows, a good pastor and a good executive (who afterwards was Principal of Wesleyan Academy, Wilbraham, Massachusetts). He had the same feeling about Watertown in the beginning that Mr. Bailey and Mr. Richards had had, saying . . . "I am impressed with the conviction that it needs a moral and spiritual breaking up — a kind of spiritual earthquake that shall startle and shock the people and command their attention. *When, how, and by whom* shall the explosion be initiated?"

Evidently the ministers of the town were more cordial towards Mr. Fellows than they had been to the Rev. Mr. Richards, or Mr. Fellows himself was a more forward personality, for we find the *first record* of a "Union Meeting" held in December (1870). The pastors of the three evangelical churches had union services of prayer on three evenings of Christmas week, one at each church.

Extra expense for the Trustees that year was the building of new chimneys, which were imperatively necessary, at a cost of \$150. The still troubled financial situation made some better means of money collection the biggest problem of the Stewards. Having placed Leonard Whitney, Jr., Ezra Wing, and Brother Nutting on a committee to devise these new means of collection, the pastor and church awaited their report. It was that subscribers should be invited to pay monthly installments, deposited in envelopes furnished for the purpose. At first this plan either for monthly or



WATER TOWER ON WHITNEY HILL, 1884



WATERTOWN SQUARE, LOOKING EAST, BEFORE 1860



weekly subscriptions was approved *with reservations*. On second thought, its effect on *some* members who had always paid various debts by pew assessments or lump-sum gifts was feared, and finances were in such a state that the Board dared offend no one. Eventually this new method *was* adopted (1877), although the practice of "pew renting" was retained for forty years more, as a source of regular income.

In 1873 the ladies of the Methodist Society held a "Necktie Festival" on April 3. The exercises in the Church proper consisted of excellent singing conducted by Brother John Emerson, assisted by a number of young ladies of the society, and choice selections finely read by Miss Bessie Rogers and Miss Julia Emerson. In the vestry, neckties and refreshments were sold and much fun enjoyed. Cash proceeds — \$80. Shades of John Wesley! But the ice was broken, and hereafter strawberry festivals and social meetings of all proper kinds began to center about the Methodist Church vestry.

The building was in great need of shingling at this time, and of additional gas pipes and fixtures in the audience room. The latter needs were voted upon and supplied, but the shingles, the pastor said, like procrastinating sinners, waited for a more favorable season! It was Mr. Fellows' firm belief, also, that there would be no marked prosperity for the Watertown society until it somehow got the money, not to say the *enterprise*, with which to pay its debt and secure the deeding of the pews now owned by individuals, to its Trustees. The latter would then have the full income from, and the whole responsibility of the pew rents, and the whole society would benefit.

Rev. F. G. Morris succeeded Mr. Fellows for the years 1873-76. The pastor's salary had risen to \$1,500, but it could not always be promptly paid. The rather feeble organ was at this time repaired and was removed from the gallery at the back of the Church to a place near the pulpit — a very important and desirable change. In 1875 the ladies again made a substantial sum at their fair, this time four hundred dollars, which they gave to the Official Board to be used towards paying off some of the church debt. This was done. But *current* bills still overtopped income by four hundred dollars, and the Stewards despaired of even having a minister appointed to serve the Church the next year, if troubles continued. A pew assessment was declared unfair, and impractical, since so many pew holders had moved out of town and refused to pay.

Thereupon Miss Nellie Williams and Mrs. S. Priest began to solicit subscriptions, and before the year ended, actually had made up the Stewards' deficit! Once again the ladies had scored.

In spite of all this financial trouble, it is soon after this, in 1876, that the first hopeful talk of "a new church" is started. The agitation began because the church building did not meet the needs of the increasingly active society. The membership had increased very little, but folks wanted and needed nevertheless a larger vestry and a kitchen. The matter of the *safety* of the church edifice was brought forward, and investigation begun as to the feasibility of extensive remodelling. Was the Church safe even as a place of worship in view of the strain of the slate roof (evidently put on in 1875 or 1876, no record of its cost), and the force of storm and wind? Could the building be raised up with safety and the vestry improved?

A committee was appointed to investigate these matters, and the report came back that there was no danger from the spire if it were only to be strengthened a little, and no danger from anything else except the ceiling in the church proper. It was recommended that it would be better, as far as the remodelling was concerned, to lower the church floor into the present vestry, and build an addition to the edifice to house a new vestry or chapel. A committee was likewise working to see what could be procured in reasonably priced organs, and to start a subscription for a new instrument.

However, the various Stewards and Trustees meetings of 1877 have a different tale. The men realized that their ambitions for the time being had overreached their possibilities, and it was deemed best to postpone efforts on extensive repairs, "a new church," and even an organ, on account of the hard times, caused by the business depression. Some repairs *had* to be attended to, however, and these were notably the replacement of some timbers in the vestry, and the repairing of the ceiling in the audience room (church), where both sides and the space in the rear of the chandelier were detached from the lathing. The whole ceiling had to be removed, plastered anew, and the furring stiffened by using more timbers wherever needed. Cost was \$230.57, itemized as follows: bill of Thomas L. French for plastering, \$156; bill of F. J. Berry for carpentering, \$35.71; bill of Royal Gilkey for lumber, \$14.89; bill of Royal Gilkey for coal, \$7.50; bill of George Hollister for

fresco color, \$7.18; bill of J. F. Bryan for gas fitting, \$4.50; bill of William Perkins for washing, \$4.79.

Other financial demands of the year were for \$82 and \$29 for concrete sidewalks about the Church. As no pew assessments had been made for several years, and the Board now seemed to think it practical to make one, an assessment of ten per cent was levied on pew holders, to pay the following "extra" expenses, viz:

For repairs (as itemized above) . . . . .	\$230
For sidewalks . . . . .	111
For interest and insurances . . . . .	414
<hr/>	
Total . . . . .	\$755

The Board of Trustees, as this 1867-77 decade ends, was made up of the following men: Sylvester Priest, Leonard Whitney, Leonard Whitney, Jr., William Perkins (president), George E. Priest (secretary and treasurer), Charles H. Wilson, F. J. Berry, Wilbur Learned, Oliver Shaw, and John W. Coffin.

## CHAPTER VI

### RECORDS FROM 1877 TO 1887

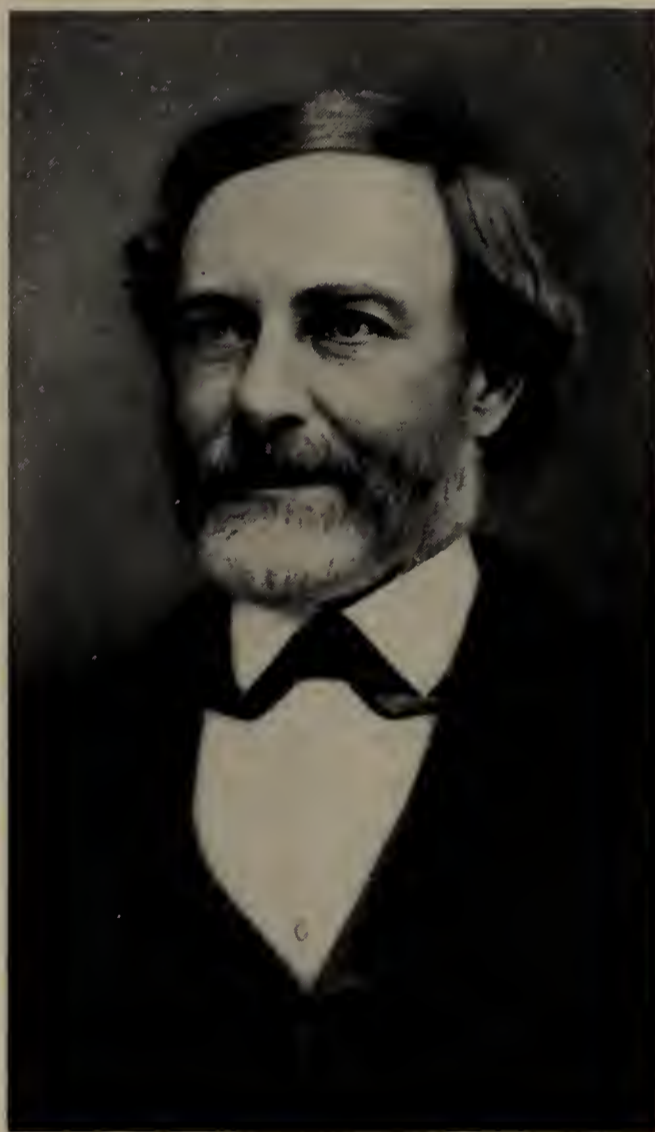
It is not irrelevant to say that the records of 1877 really seem to show that that “*earthquake* that shall startle or shock the people and command their attention!” requested by Rev. Mr. Fellows, had occurred. Whether this “earthquake” was the personality of the new minister, Mr. T. W. Bishop (1876–79), whether the result of good work preceding him, or whether the cycle of better times, it is difficult to say. The struggle was as hard as ever, but results were proud. The new weekly offering scheme was tried out from April to June, and so gratifying were its results that no opposition to its introduction as a permanent part of the morning service was made.

The Sunday School also felt the general quickening, the membership increasing to one hundred and forty-eight — a record unequalled for twenty years past. Prayer meeting and Class Meeting attendance increased to fifty and sixty, and a new young people’s society was organized under the supervision of Messrs. Henry Learned and Brownell, the very first of its sort in church history.

In the midst of all this progress, however, the Official Board found itself in a strange position. It appears that the Church had been able to pay Mr. Bishop but one thousand dollars for his 1876–77 services. And *very* valuable services they had been. When he returned from Conference (having been asked to serve our Church again), he demanded a salary of fifteen hundred dollars — a salary he had just been offered by two other churches. This was the Board’s first experience, it seems, with any but a most self-effacing pastor, and they were aghast. Mr. Bishop was indeed an “earthquake,” even though a valuable one. They did not wish to be forced into paying him, and they dared not let him go! In great and bitter excitement it is recorded: “In preparing his claims, he wholly disregarded the ability, or the lack of ability, of the Society,



GEORGE E. PRIEST  
EARLY TRUSTEE



LEONARD WHITNEY, JR.  
EARLY TRUSTEE



to pay this large and suddenly increased salary. Besides this, he accompanied his demand with an attack upon the society and the stewards, an attack uncalled for, unkind, unchristian and unfounded, made up largely of misrepresentations and false assertions, which had been communicated to the pastor by some one to us unknown."

Excitement continued to run high all that year, and by February, 1878, the treasurer could see no hope whatever of making up an estimated deficiency of \$614. For the first time a printed sheet was prepared and given out to the entire church membership, stating all expenses, all receipts, and the deficiency — the first printed Methodist budget sheet. "Enclosed herewith will be found a subscription card and an envelope, which will be collected on Sunday, March 10. . . . Let everyone make an unusual effort. The smallest payment will be gratefully received — the largest will not be refused.

Your servants,

B. F. Nutting, H. J. Learned, George E. Priest,  
Finance Committee."

When the treasurer of the Stewards came to make his report in June, he could fortunately say that all liabilities for the past year had been successfully discharged! Mr. Bishop then remitted to the Church three hundred dollars of his salary, and the unpleasant part of the "earthquake" was over. Even previous to his generous act, however, he had been asked to return for a third year of service, because his pastoral work, sermons, and organizing ability were far above the average. His salary for 1878-79 was guaranteed for twelve hundred dollars.

A terrific storm in the late winter of 1877 alarmed the people concerning the condition of the church spire. Before any repair work was done, Rev. Brother Bishop suggested that the church site be offered to the town for a new public library, and a report was asked from the Trustees for their valuation of the land (Mr. Oliver Shaw, chairman of land investigation). Mr. Leonard Whitney, Jr., was to be approached to see what he would feel he could give towards a new church site and building. At a later Trustees meeting, it was decided to make even further investigations, and a committee went to Somerville to examine the new Prospect Hill Congregational Church, built there for \$10,000, and

also to Billerica. Mr. Whitney, in the meantime, did not care to make a positive statement about his future contributions, but they knew he could be depended upon when *he* felt the *rest* of the church contributors could be depended upon. An architect, called into consultation, said a church could be built without a spire for \$10,000, for \$12,000 with one. Mr. Oliver Shaw then presented his report, showing that the value of church land, averaged from the valuation of adjoining property, was seventy cents a square foot. Thereupon, Mr. Priest and Mr. Coffin were appointed to confer with a committee of the town about a possible sale, but nothing ever came of the negotiations at this time, and the steeple was repaired.

It was in 1877, also, that the church building was materially improved by the addition of a fine new organ, purchased by the Stewards' committee for \$1,200. It was built by Mr. George H. Ryder, and valued by him at \$1,800, but, by a fortunate combination of circumstances, was able to be purchased by the Watertown Methodist Church for the smaller sum. Mr. Leonard Whitney, Jr., besides making a handsome gift, loaned the society the deficiency in the whole sum so that they might profit from the discount given a cash sale. The organ was exhibited on November 21, and netted \$60 towards the organ fund. Six hundred dollars cash (raised by subscription) was paid by the Stewards for the organ, and the \$600 balance also was paid — by Mr. Whitney's loaning them the money. This loan was repaid Mr. Whitney by the Trustees at the rate of \$100 a year, with interest. The organist at this time was Mr. Frederick A. Whitney (son of the Church's benefactor), who received \$150 yearly for his services.

In 1878 the Estimating Committee again attempted to place the pastor's salary at \$1,000, but he naturally objected, and it was finally put back again to \$1,200. The Sunday School library was increased by one hundred and nine volumes in one quarter of the 1878-79 pastoral year, and class meetings, prayer meetings, Sunday morning services, and combined meetings with the other Protestant churches in town for temperance rallies were so fine that anyone could hardly object to the results Mr. Bishop attained. It is interesting to note, too, that Mr. Bishop held two Children's Sundays a year — one in June and one in December. He could point to an increase of sixty-two in church membership (17 by letter, 45 on profession of faith), a total of one hundred and fifteen

members, a new organ, a new piano for the vestry, and progress in every church department, when he moved on to a larger church than the Watertown one in the spring of 1879. Perhaps the most remarkable feat of this period, though, was the sudden vision the Trustees and Stewards had of the possibility of "raising" the church debt, which had never been below \$1,000, and was now up to \$2,000 because of the new organ, and repairs to the spire. Before Mr. Bishop left Watertown, he had the satisfaction of seeing the whole amount privately subscribed, and the Church on its way out of debt at last.

Rev. Henry Lummis was pastor of the Watertown Church from 1879 to 1882, serving also as superintendent of the Sunday School, following the custom of many years. Mr. Lummis was a very conscientious pastor, and made over two hundred and fifty calls upon his parishioners from May to September in his first year of service. He generously recorded the very excellent condition in which his predecessor had left the society, which allowed him to spend ample time on sermons and spiritual duties. Church activities centered around the Framingham Camp Meeting, which twenty-five members attended; the Sunday School, now numbering one hundred and seventy; and the "Missionary Concerts" once a month, at which the missionary collections were taken. The other principal benevolences supported by the Church were "The Freedman's Aid Fund" (to help negroes), and "Church Extension."

Brother Lummis's pastorate was uneventful but prosperous. In 1880 the Trustees even had two hundred dollars extra on hand, and so made it over to the Stewards to use for current expenses.

The Church was saddened in January, 1880, by the death of Mr. Sylvester Priest, affectionately called "Father Priest" by many of the congregation. Mr. Priest was eighty-seven years and seven months old, and was the last surviving member of the founders. During his last years he had been largely excluded from church privileges and public work, but up to the last of his life he was a devoted and eager Christian. In the same year Mr. Hiram W. Learned died, and Mr. Henry Chase moved away, so the Methodist Society lost several beloved members all at once. Brother Leonard Whitney (called Leonard Whitney, Jr., during the greater part of his life) died in 1881 after a long illness, and the Church mourned a generous friend. Mr. Lummis was away at the time, but Mr. Bishop was secured to conduct the funeral services.

Material improvements undertaken during the pastorate of Mr. Lummis were several. He had the satisfaction of seeing the exterior of the Church completely refinished and painted during his first summer in town. The next year, under the personal effort of Mr. Fred Whitney, a very tasteful chancel was put up, furnished with handsome lights, curtains, and seats for the singers. In 1881, the Trustees had other interior repairs done, with the woodwork of the audience room and its pews painted, and the walls frescoed, the gas fixtures bronzed, the shades replaced, and the floor newly carpeted. As a unit, the Church was now in as neat and attractive a state as it had been since its first years. If only, the people felt, if *only* it had a large vestry, better Sunday School accommodations, a ladies parlor. If only—. But the time was not yet quite ripe for a new church, and the Trustees contented themselves with paying off in a year's time the \$700 note, incurred to make the above repairs, by a ten per cent pew assessment.

Mr. Lummis made his last report to the Quarterly Conference group in March, 1882, and said that it had been the *most pleasant* appointment he had ever fulfilled. The compliments he had for the society were many, and surely the feeling throughout the Church, and between Church and minister, seems to have been admirable indeed! Bitterness everywhere had died out, more spiritual meetings took place in every department, church membership was being assumed more and more conscientiously, and, best of all, the young people were becoming interested in supporting every aspect of church work. Mr. Lummis concludes his pastoral message: "The church beautifully repaired and improved, the Society united, earnest, diligent, have everything to anticipate. There would be a lack of faith to doubt under the promise of God and the hopefulness of the outlook, a prosperous future.

May the blessing of God rest unceasingly upon the vine of his planting, the M. E. Church in Watertown."

Mr. Lummis was followed in the pastorate by the Rev. T. B. Smith, 1882-85 (salary \$1,300), under whom the great progress made in those past few years was retained. It happened that Mr. Smith did not have charge of the Sunday School, because the able and popular Mr. George Priest had taken over this responsibility in 1881. The Sunday School continued to be second only to the Sabbath services themselves in community interest *and* community influence. The two years of Mr. Smith's pastorate went by happily,



INTERIOR OF OLD CHURCH ON MAIN STREET, 1885, WITH NEW ORGAN AND LIGHTING FIXTURES



and he, as well as Mr. Lummis, found the charge one of the most pleasant appointments he had ever had. The Church had at last seemed to find its "Christian stride," and there was no unhappy spirit making discomfort among his neighbors. Greater things were coming for the Church, Mr. Smith felt sure, and he often wrote, "If those who *have* the ability would all join with those who are now working for increase and prosperity, the prosperity that would result would, by the blessing of God, gladden all our hearts."

During 1882 and 1883 the Trustees considered the plan of buying a house or building a new house for a Methodist parsonage. A location on Chestnut Street was at one time contemplated, with a house to be built upon it for \$2,900, the house to contain ten rooms, to be twenty-two by thirty feet with a kitchen ell, and to have a cistern and pump, fence, and lawn. All were enthusiastic about the proposed parsonage for a while, but eventually the motion to build it was tabled at a Trustees' meeting, and we hear no more about it. In the meantime, the new Watertown Public Library was built, and the Methodist Church fence was quite out of line with the new library's fence. The church people at this time favored replacing the old wooden fence with a more pretentious stone and iron one, but when the estimates for the latter were found to be \$220 for the front alone, they naturally replaced the old fence with another wooden one. After all, a wooden fence matched the Church and supported climbing flowers nicely. At the same time, a group of old sheds at the rear of the church land were torn down. Water was piped into the Church for the first time, now, with a sink and one faucet provided in the vestry, and toilets in another part of the basement.

In 1885, members of the family of Mr. Leonard Whitney asked the Trustees' permission to present a baptismal font to the Church. In order to get this located in the meetinghouse, the front pew and one side pew at the northwesterly corner of the audience room were removed. Mr. Frederick Whitney also replaced the wing pews in this section with three new black walnut pews, and supplied a new altar rail. Trustees themselves saw to the recovering of the pew cushions, and to having the rear wall of the church lot, bordering on the brook, put in thorough repair.

In May, 1885, Rev. Brother Smith was succeeded by Rev. J. H. Twombly, D.D., an excellent pastor, who afterwards became president of the University of Wisconsin. Dr. Twombly was most

hospitably received and he found the people in harmonious spirit and full of the energy that makes for effective work. The long "becalmed" period of the mid-century was certainly over and done with! Almost as soon as the pastor arrived in town, he found a very important Sabbath was about to be celebrated — the dedication of the baptismal font, given by Mr. Frederick Whitney in memory of his sister, Mrs. Emily L. Brownell, who died on the twenty-sixth of February. The font was of purest white marble, beautifully wrought, a rich memorial worthy of its donor and of the family concerned. This is the font so well placed in the southwest corner of our present church, and so separated by the arrangement of pillars as to form a handsome little baptistry. After the address of dedication, a child of Mr. and Mrs. Arthur Whitney and a child of Mr. and Mrs. Richard H. Paine were baptized.

Events of importance soon after the settling of Dr. and Mrs. Twombly in their home were a large supper and reception to the pastor in the vestry, the Annual Strawberry Festival at the Town Hall by the Ladies Society, and an annual May Day Festival for the children in the vestry. "The children were assembled in the vestry of the church, when, after a cheerful good time, much in harmony with their own views, consisting of music and marches and so forth, they sat down to a table well laden with cake, ice creams, and other good things." Modern times were coming on apace, when children could be *entertained* in the vestry!

The first mention of an organized missionary society appears in the records of 1886. "The Woman's Foreign Missionary Society and the Home Missionary Society are receiving the care of the ladies — elder and younger."

Collections for various benevolences continued to be taken every year, and each year at this time would show an improvement, in 1886 totaling \$436 as follows: General Missionary Collections from the Church, \$100; from the Sunday School, \$25; Church Extension, \$20; New England Educational Society, \$18; American Bible Society, \$20; Domestic Missions, \$20; Tract Society, \$6; Sunday School Union, \$6; Preachers Aid, \$41; Freedman's Aid, \$20; Church Aid, \$21; Woman's Foreign Missionary Society, \$45; Golden Rule Mission Band (for Missions), \$108.

In 1886 the by-laws for the Board of Trustees were again revised and carefully recorded. The Trustees' book at this time continually shows, as do the pastoral addresses, that the principal

subject on everyone's mind was the possibility of a new church. The congregation was always supported in this ambition by Dr. Twombly, but it was not to be his joy to be here as pastor when their hope was at last fulfilled. A vote taken in Quarterly Conference in 1887 even authorized the Trustees to sell the church property *whenever they should find it advisable*.

On July 4, 1886, a large "Missionary Concert" was held, and the date being a holiday, it was made a "National Concert." Religious and patriotic songs were sung, and addresses were made by several of the church members who had fought in many of the great battles of the late rebellion. Other special meetings during the year were devoted to Temperance and Education.

Dr. Twombly's ministry seems to have been quite successful, and if his tabulations are correct, he received a net gain of thirty new members in his two-year charge as against a net gain of forty-two members in the preceding five years. He claimed average benevolent contributions of \$336 per year, as against an average of \$164 for the six preceding years. It is impossible to tell just why some unsatisfactory feeling rose between pastor and Church, but rise up it did, and to Dr. Twombly's disappointment he found that instead of the expected request for his return, the Quarterly Conference had prepared the following resolution, polite but firm: "Resolved, that having full confidence in the ability and integrity of the regularly constituted authority of the Methodist Episcopal Church, we wish the whole matter of appointment of a Pastor for the Church in Watertown be left, as has before sometimes been the policy of this Church, to the Bishop and his Cabinet, with the request that they do for us what in their judgment is for the best."

Brothers Clough, Priest, and Paine were the committee to take this resolution to the bishop, and the matter ended with a newly appointed minister for Watertown when the New England Conference met. Dr. Twombly felt at the time that the action was an impeachment of his ministerial ability, but he left a fine record of a growing church and increased benevolences, an "era of progress" in the society's books, which must have been some consolation. He himself also went on to greater success in the world.

The Board of Trustees of the Church, elected at Annual Meeting of 1887, included the following: E. F. Porter, president; George E. Priest, secretary; F. J. Berry, W. H. Perkins, Oliver Shaw, W. H. Dadman, H. W. Martin, W. C. Howard, and W. W. Savage.

## CHAPTER VII

### THE DECADE 1887-1897

#### PART I

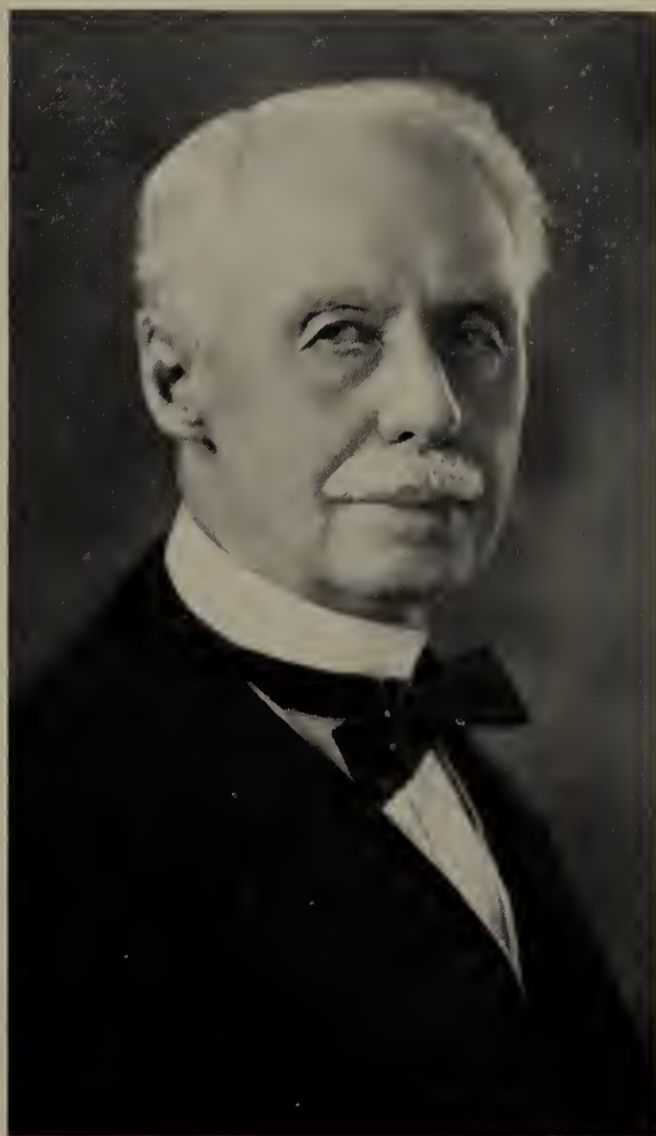
THIS very important period in the history of the Methodist Episcopal Church in Watertown is occupied mainly with the successive hopes, plans, activities, and accomplishments connected with the erection of the new stone church. All records are full of the members' efforts to help in the building of the new edifice. For this reason it will perhaps be best to divide the following chapter into two parts: Part I will be the chronological record of the Church as a whole, 1887 to 1897; and Part II will tell of the building of the Church.

Rev. J. H. Twombly was succeeded in May, 1887, by Rev. William G. Richardson, the same Mr. Richardson who settled in Watertown many years later (1915) after his retirement from the ministry, and lived among us respected and beloved until his death in 1935. He found the society very cordial and eager to be led forward to new accomplishments, and he was repeatedly asked to return to this Church, so that his term lasted five years — an unusual thing in those days.

The great event of Mr. Richardson's pastorate was the celebration of the fiftieth anniversary of the founding of the Church (1837). The detailed history telling of all the events connected with this celebration has been lost, but Mrs. William G. Richardson saved several program cards which were printed at the time, and kindly gave them to the committee in charge of this one hundredth anniversary. From these cards we can get a good idea of that celebration of 1887. October 25 was the Semi-Centennial Class; October 28, Town Hall, 7.30 o'clock, *Reunion*, Roll Call, and *Banquet*; followed by "Reminiscences" by Rev. B. K. Peirce, D.D., Rev. Daniel Richards, Mr. J. B. Husted, and others; October 30 (Sunday), morning service, Prof. M. D. Buel; evening, Rev. Frederick Woods, D.D.; November 1, Dean W. S. Huntington; November 2, W. R.



L. SIDNEY CLEVELAND  
TRUSTEE



REV. WILLIAM G. RICHARDSON  
FORMER PASTOR



Clarke, D.D.; November 3, Rev. A. M. Osgood, Dr. W. H. Thomas; November 4, Prof. L. T. Townsend, D.D.; November 6 (Sunday), Mark Trafton, D.D.; November 8 and 9, Rev. George S. Butters; November 10, Rev. N. B. Fisk; November 11, Rev. Fayette Nichols; November 13 (Sunday), the pastor, and Rev. T. W. Bishop.

What an array of ministerial and oratorical abilities is represented in that list! The Semi-Centennial of the Methodist Episcopal Church surely caused much favorable attention in the town to be drawn to the society, and revived the interest of everyone connected with the Church. The attendance at services on Sunday ranged from 105 on a rainy day to over 300 during the celebration months. The Young People's meeting outgrew the small vestry and had to be held in the larger vestry. The missionary interests of the Church increased, and the two societies flourished, as did the Sunday School and Class Meetings. The Sunday School superintendent was now Mr. George E. Teele, who continued the good work of Mr. George E. Priest in organization and methods. In 1890, Mr. Teele reported a total Sunday School membership of 224, an average attendance of 150, and in the same year, Mr. Richardson reported a total known and contributing church membership of 175. In 1891, the Epworth League began sending in quarterly reports under Curtis Bixby, president (who had succeeded Bartlett M. Shaw). This group had started out several years before as the "Young People's Christian League," but was later renamed the Epworth League to coincide with the name given a similar society in Methodist churches everywhere. The Ladies' Social Circle or Ladies' Benevolent Society had likewise now become the Ladies' Aid Society and had assumed all church work over which it now has charge. Also, a "Training Class" in Bible study and practical church work was organized under Mr. C. R. Fletcher, which was a great help to the pastor.

In fact, Mr. Richardson could gladly and truthfully report in 1891 that in his opinion the Church was peaceful, united, and "now in a better condition in all respects to do aggressive and successful church work, than it ever was before." The finances of the Stewards — the current expenses — were not always promptly paid, but the Trustees found themselves with small surpluses in these years, and several times paid two hundred dollars to the Stewards from pew rent accounts. The Music Committee became

more interested in music than such a group had ever been in the past, even contributing generous sums to the treasury to be spent for music. Brother J. B. Husted, an elderly and beloved member, had charge of a church paper which had "a goodly number of subscribers."

In 1892 Mr. Richardson was succeeded by Rev. G. M. Smiley, who arrived in the midst of the excitement caused by the actual purchase of land for a new church. Mr. Smiley found average church attendance 150, prayer meeting attendance 75. He wished to make the Sunday evening praise-and-prayer services as attractive as he could, and in the autumn of 1892 arranged to have a chorus and small orchestra supply extra music for these occasions — a radical departure, but a popular one. He was very much pleased with the progress shown in young people's work, and believed in a great future for the prosperous Epworth League. The officers of 1892 for this society were: President, Curtis W. Bixby; Vice-Presidents, Miss Eva Berry, Mrs. C. R. Fletcher, Austin M. Howard, and C. R. Fletcher; Secretary and Treasurer, Miss Mabel Cleveland. The Sunday School at this time was under the direction of Richard H. Paine, and was in such a flourishing condition that it was able to subscribe \$1,000 to the "New Church Fund," to be paid over a five-year period. Church membership was also increased by thirty during Mr. Smiley's pastorate, when the Baptist, Congregational, and Methodist churches engaged in special revival services under Rev. Walter A. Dumnett, a well-known evangelist. The Stewards had an unsatisfactory year and a troublesome deficit, but other than that Mr. Smiley must have had a pleasant and untrying ministry.

The Rev. J. W. Dearborn came to Watertown to be pastor in 1893, and in his first pastoral report gives us a clear picture of the village, or perhaps it should now be designated as the *town*, he had come to serve. "I find an old and respectable town waking to a new life. It is still a town having yet the beauty of wooded hills and green slopes, gardens and lawns, with great trees arching nearly all its streets; but it is just now seeking by a more rapid transit to be brought so close to the great city as to feel every moment the throb of municipal life. At this opportune time, our church with more than half a century of honorable history, but whose later growth has been cramped and hindered by a shabby house of worship, is taking a new, ambitious, and hopeful departure."

Mr. Dearborn found a cordial and well united people welcoming him, but being a very spiritual and righteous man, he often wondered if the material interests of his charges entirely overshadowed their *spiritual* interests. "Let us keep in mind," he begged them, "that permanence of our work is not in stone and mortar but in the enlightened and regenerate lives of those in our care."

By reason of this belief, Mr. Dearborn labored carefully with all his parish, and was greatly beloved. The new church building and its attendant excitement he left to the business men. But in the first winter of his ministry in Watertown, fatal illness overtook him, and he died in January, 1894. The whole Church was greatly shocked. His quiet, responsible, and courteous ways, and his earnest, well illustrated, and lofty sermons had made him many devoted friends. The sad and kindly Memorial Resolutions dedicated to him and presented to Mrs. Dearborn by the Trustees in March, were a masterpiece and must have been a wonderful satisfaction to her.

In the spring (1894) Rev. C. A. Littlefield was sent to Watertown, and it was really under his pastorate that the fine new Church was completed. His salary was set at \$1,500. Mr. Littlefield was young and ambitious, and joyfully felt that he had been sent to a church, which, for its size, had splendid possibilities when everyone should devote a reasonable amount of time to make it enterprising, thrifty, and successful. During the first summer of his stay in Watertown, the new Church was actually begun, so Mr. Littlefield started plans for enlarging the community service of the Methodists, determined that they should be a great and good influence in the town.

In the meantime all the various church activities continued as before. The *King's Daughters*, a home missionary group, presented a course of lectures by Mr. Leon H. Vincent, an intellectual treat. The Epworth League could boast ninety active members and had a monthly paper, *The Husted Chronicles*. They also had a "Reading Course," a semi-monthly Bible Class with the pastor, and a subscription of \$52 a year to current church expenses, as well as ample provision for their own benevolences. The honored "Class Meetings," however, had passed their prime as far as large attendance was concerned (to the great regret of the pastors). They were still faithfully conducted by Mr. F. J. Berry and Mr. Francis Whitcomb,

but their numbers had decreased to an average of sixteen members for one, and twenty for the other. The Sunday School was under the leadership of Mr. Nathan B. Hartford, who naturally was very anxious to get into the fine quarters provided in the new edifice.

Mr. Littlefield returned to the Watertown Society in 1895 for a second year, and had the double pleasure of seeing his church membership gradually increase and of being pastor when the new house of worship was dedicated. At this time the collector of weekly offerings reported that there were 102 pledged subscribers to the society, representing 166 persons. He recommended frequent practical talks from the pastor and treasurer on the Church's claim for financial *support*; and a more careful canvassing of the entire society by a committee that *will do* its duty; *and* the abolishing of the *pew-rental* system when they should move into the new Church (C. R. Fletcher, collector). The merits and demerits of this pew-rental system were often argued, but it was to be a long time before the Trustees actually dared to depend, as the Stewards did, on free-will offering and yearly subscriptions to take care of their part of the church expenses (1913).

September of 1895 came, and with it the promise of moving up to the new Mt. Auburn Street edifice. Mr. Littlefield was bound that a modern policy should be the mark of his newly located Methodists. "A liberal policy," he said, "a broad conception of church activity and a sunny and hopeful faith on the part of our people will insure for us a new and enlarged place in our community. Anything short of this will bring discouragement to our best workers, disappointment to an expectant community, and meagre results to our church. The watch words of the church should now be *liberality* and *enterprise*."

Chief among the October reports was that of the pastor about the church dedication. On the twentieth of October, the last services, full of hallowed associations, were held in the old meeting-house on Main Street, and on the following Tuesday, October 22, the new Church was dedicated to the worship of God, the service being conducted by the presiding elder (District Superintendent), Rev. G. F. Eaton. The evening service was preached by Rev. S. F. Upham of Drew Theological Seminary. With the beginning of services in the new building, Sunday evening preaching meetings were inaugurated with extended musical programs. Mr. R. N.

Lister was engaged to train the choir, and much time and attention was devoted to this training and to the selection of anthems.

The sole regret in leaving the Main Street site was that it removed the Methodist, indeed the last Protestant, meeting-house from easy accessibility to the people of West Watertown. Mr. Littlefield and some others felt for a while that at least a Sunday School should be conducted at some suitable gathering place in the western part of the town, but the "western inhabitants" came so freely to the new Church which they admired, that the idea was dropped.

In the spring of 1896 it became known that Mr. Littlefield had been offered an executive position with the Boston City Board of Missions and that his position in Watertown must be filled by another after the spring conference. Mr. Littlefield left a united and hard-working group to his successor, with the words: "If there is no exuberant revival spirit in the Church, there is that which in the end is quite as good, a strong religious undercurrent of conviction and interest."

Rev. Oliver W. Hutchinson came to the new Church in April, 1896, finding a membership of 191. For that spring the average Sunday morning attendance was 158, the largest 268; the average Sunday evening congregation was 175, the largest 355. At his First Quarterly Conference, the pastor was presented with the following general information by the President of the Trustees, Mr. L. S. Cleveland: A sum of \$21,000 had already been collected and paid in cash for the new building; \$24,000 had been borrowed from the Watertown Savings Bank, and \$2,450 (temporary loan on subscriptions) from the Union Market National Bank. The cost of the new property, including land, was \$45,831.86, while gifts of material, windows, heating, and furnishings were valued at \$4,500. The total valuation, therefore, stood close to \$50,000. The mortgage debt of \$24,000 would doubtless be reduced to \$16,000 when the sale of the Main Street property was effected.

The estimating committee reported that Mr. Hutchinson was to receive \$1,500 a year, and the music committee asked for \$550—\$300 for the organist and \$250 for the soprano soloist. The entire church budget for the first year in the new edifice ran as follows: preacher, \$1,500; rent (house), \$360; organist, \$300; janitor, \$300; elder, \$54; bishop, \$10; conference expenses, \$10; vacation supply, \$30; moving expenses, \$15; gas, \$130; fuel, \$175; sundries, \$61; stationery and postage, \$5; music, \$250; total, \$3,200.

This was called the Stewards' budget. The items of insurance, repairs and paying off of the debt and its interest came under the Trustees and their Treasurer, whose income was \$819 from pew rents.

The greatest progress in the Sunday School in this era was the gradual adoption of the *graded system* of lessons and classes. In a few years the whole organization had been changed about very competently by Mr. Nathan Hartford, Superintendent, and infant, primary, junior, and intermediate grades were separated into departments — to be taught from new graded lesson books. It was a splendid improvement, and when the arrangement was completed there was not a soul but who must praise it. The Sunday School Register for 1897 carries 230 members.

The Epworth League continued strong and influential with 117 active members (though the average attendance was around 60). Willis C. Hamlin was president; Wallace A. Shipton, secretary; and Miss Alice Corson, treasurer. The Junior League, meeting on Sunday afternoons, had a membership of 50, Charles Lamb, president. The Woman's Foreign Missionary Society, New England Branch, held its two-day meeting in the new Watertown Church in 1896, and was presented with our annual missionary offering, which was fifty per cent larger than it had been in 1895. The Watertown Methodist women were proud hostesses indeed to four hundred admiring visitors on this occasion.

In this period of raising money for the large indebtedness of the Church, the benevolent collections continued to be taken as usual on special Sundays throughout the year. The congregation deserved much praise that all these calls were successfully met during this era when home demands were more strenuous than ever. It was likewise a great satisfaction to the pastors to be able to give in good reports at Conference on this same subject, benevolences.

Mr. Hutchinson found himself to be greatly aided in his church work by a member fairly new to the town, Mr. Cornelius C. Hodges, who had a local preacher's license. At this time a local preacher was also required to file a full report with the Quarterly Conference, and it is amazing the amount of work and reading Mr. Hodges had the opportunity to do. For instance, his report in February, 1897 read in part: "Number of sermons preached, 5; gospel addresses, 12; prayer meetings attended, 6 out of 10; Class meetings attended, 7 out of 10; Sunday School sessions, 7 out of 10. Under reading,

would say that 'Hundred Years of Methodism' has proved a renewed spiritual benefit. 'Philosophy of the Plan of Salvation' (Walker), 'Field's Christian Theology,' 'Outline to Bible History' by Hurst, 'The Ministry of the Spirit,' by Dr. Gordon, 'Social Law of Service,' by Dr. Ely, 'Mission of Christ in the Poets,' by Stuart, and 'Portrait of St. Paul,' by Rev. John Fletcher, are numbered with my readings for the past six months.

My stay thus far with the members of this church and congregation, whom I have learned to love in church relationship, has been short but exceedingly pleasant. I would further say that the cordiality extended to my family and myself has exceeded any previous relation to church or society."

C. C. HODGES.

This part of the chapter on the 1887-97 church history will be concluded with a list of the Trustees serving in 1897, and a list of the Stewards. Trustees: L. Sidney Cleveland, president, Frank J. Berry, Richard H. Paine, William Perkins, George C. Priest, Bartlett M. Shaw, Wallace W. Savage, Chester Sprague, and Wilbur F. Learned. Stewards: Curtis Bixby, Cyrus H. Campbell, Henry Chase, Nathan B. Hartford, Willis C. Hamlin, Herbert Learned, Mrs. Savage, George E. Priest, C. R. Fletcher, George E. Teele, Mrs. Teele, Freeman Cobb, and Henry Pollock.

The Church lost several important and beloved members during this period, each of whom deserves a long memorial here, but for whom lack of space necessitates only a brief mention: Mr. William H. Dadmun died in 1888, Mrs. Caroline Russell Whitney (widow of Leonard Whitney, Jr.) in 1889, Mr. Oliver Shaw in 1894, and Mr. J. B. Husted in 1896. All of these would have wished to live to serve a long while in the new Church, perhaps, but were called to greater service after beautiful and useful lives.

## PART II

The Methodist people in Watertown had long been hoping for a new building, but the first record of definite action comes in October, 1888, when a committee representing the Ladies' Society met with the Trustees and requested the men to take action as soon as they were able on the new meeting-house project. At this very meeting a committee was appointed, Chester Sprague, chairman, to take subscriptions for a "Building Fund," sums to be paid

before January 1, 1889. A second committee was to solicit the surrender of all pews still owned by individuals to the Trustees, so that when a new meeting-house should be built, the Trustees might own all the pews in it.

After this subscription was taken, nothing further was done for over three years, until on April 4, 1892, it is recorded that a group of the churchmen were bargaining for a lot of land situated on Mt. Auburn Street near the Francis Schoolhouse (an old wooden school building standing about thirty feet west of the land St. John's now occupies). It was voted, first, that this land, when purchased, should be placed in the names of the Trustees; and secondly, that operations might commence as soon as \$20,000 was subscribed, the lot paid for, and \$7,300 in cash on hand.

The Committee of Trustees bought the proposed land for \$7,700. On this lot stood a house, one hundred and fifty years old, known as "the old parsonage of the First Parish Church," then owned by the Wheeler heirs. No buyer could be found for the dilapidated building, so it was torn down, while the committee went ahead studying plans for the new church. This group was composed of Chester Sprague, Frank Berry, L. Sidney Cleveland, Richard H. Paine, and George E. Priest.

In February, 1893, the above committee reported to the Church that four plans had been presented to them but only two came under the required limit of cost, \$30,000. The committee themselves recommended the plans of Alberto F. Haynes, which had specifications as follows: Seating capacity, 500 for audience room, 300 for vestry; measurements of building, 97 feet 6 inches by 117 feet 6 inches; material, Milford granite and sandstone; vestry to have a basement, but the Church to have none; interior finish, sheathing of cypress to a height of five feet, with tinted plaster above this; in the roof, trusses to be exposed, with panels of plaster. The fine water-color sketch and architect's plans which accompanied the specifications showed the style of architecture to be a free treatment of the Romanesque, simple in outline and character, yet magnificent and imposing. At the southeasterly corner was to be the principal tower, 18 feet square and 90 feet high, and at the westerly front corner a tower 15 feet square and 41 feet high.

Upon nomination, the following were elected to the Building Committee: L. Sidney Cleveland, chairman, Chester Sprague, George E. Priest, Richard H. Paine, Frank J. Berry, and the



THE "OLD PARSONAGE" OF THE FIRST PARISH CHURCH, SITE OF PRESENT ST. JOHN'S CHURCH



preacher, Rev. G. M. Smiley, ex-officio. Two months later, April, 1893, the chairman was able to announce that over \$18,600 having been subscribed, he would recommend that the previous limit of \$20,000 (before operations should commence) be lowered to \$18,000, so that the building contracts could be signed. The original vote was reconsidered, and the new \$18,000 limit confirmed. At the same meeting Mr. Edward F. Porter desired to be released from the Board of Trustees, feeling that he could not consistently join the other Trustees in building so expensive a church as was planned. All the Board urged him to reconsider, and he eventually did relent, and became a member of the group again.

But at about this time the great monetary and business depression of 1893 suddenly fell upon the whole country, making it absolutely impossible to take any further steps with such an expensive undertaking. The annual Trustees meeting a year later, therefore, in May, 1894, had nothing new to report, and operations were at a standstill. In July (1894), however, the panic and depression had somewhat abated, and the men dared to go ahead once more. The contract for building was awarded to Mr. Albert B. Murdough on July 19, a temporary mortgage was taken on the Main Street church property, and work begun.

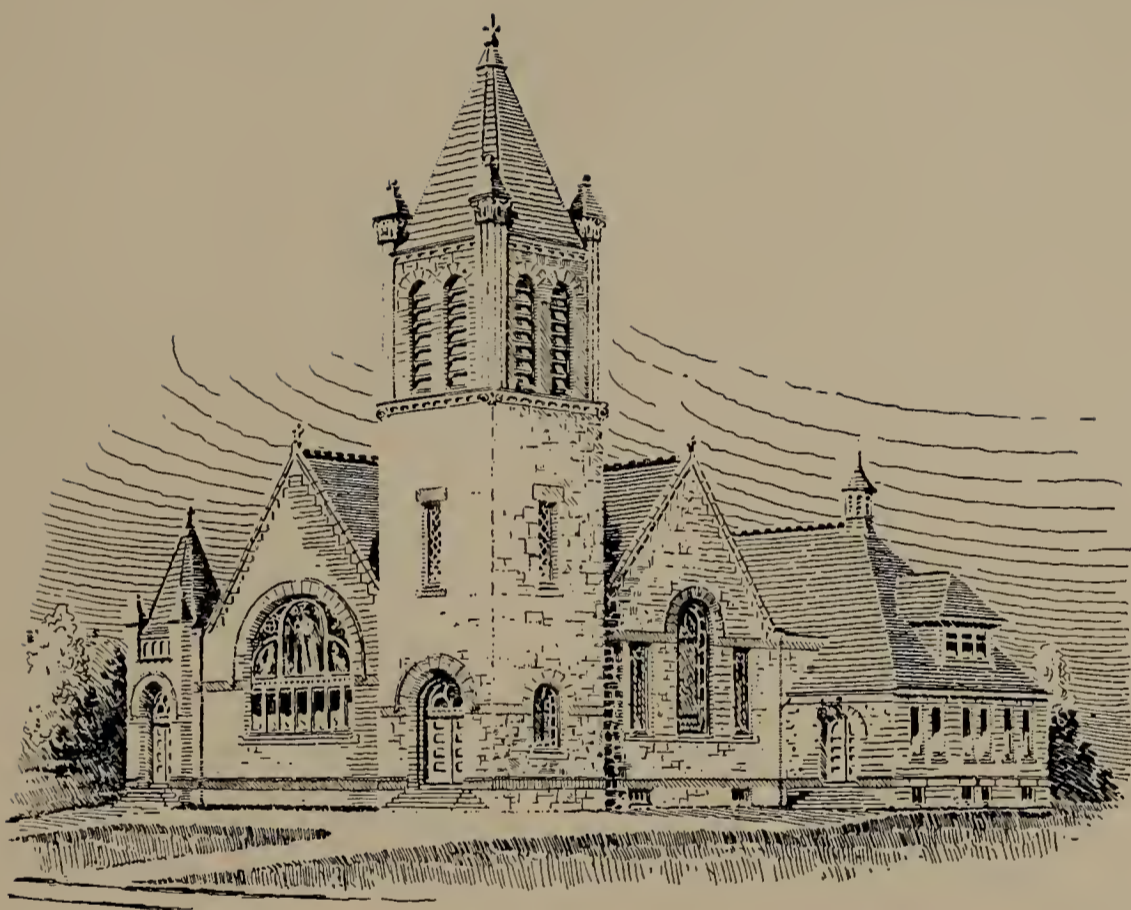
The corner stone was laid in September, with appropriate and impressive ceremonies witnessed by nearly two thousand people. The principal address at the occasion was by Mr. George E. Priest, who gave a fine historical review. Among the many visiting clergymen present was the Rev. Edwin H. Hughes, then pastor of the Newton Centre Methodist Episcopal Church, but now Senior Bishop of our Methodist Episcopal Church. Towards the end of the services, the corner-stone box was exhibited by the minister. It contained the historical review as read by Mr. Priest, a copy of the Scriptures, a Discipline containing the laws, rules, and doctrines of the Methodist Church, a report of the last conference meeting, a copy of each of the Boston daily papers, and of *Zion's Herald*, *Epworth Herald*, *Christian Advocate*, *Watertown Enterprise*, a town report of Watertown, list of taxable valuation of Watertown, the names of the local churches and their pastors, the directories of the Baptist and Congregational churches, a picture of the old Methodist church, directory of the present Church and officers, program of the day's exercises, names of architect and builder, and a portrait of Rev. J. B. Husted, who was in his ninetieth year, of the pastor,

pastor's wife, and several others. The box was sealed by Mr. Herbert Learned, and the invited guests witnessed the Rev. J. B. Husted place it in position beneath the large stone at the easterly corner of the building.\*

In November, a large loan from the Watertown Savings Bank was negotiated, \$24,000, by means of a blanket mortgage on both the old Main Street edifice and the new church then under construction, rate five per cent. In November, also, an offer of \$8,000 for the old property was received, but not accepted, for the following reason: The Trustees had now decided that they would very much like to own the Francis Schoolhouse lot next to the "old parsonage" lot on which they were building. A new Francis School had just been completed between Common and Marshall Streets, and it was hoped that the town might make at least an even exchange, giving the Methodists the old Francis School lot in exchange for the Methodists' old meeting-house property. The town might then build a new town hall on this land, or at least might enlarge Saltonstall Park. Ten thousand dollars was set as the value of the Main Street property. The proposed exchange or purchase fell through, however, and finally the Trustees again put up for sale the Main Street building, in 1895.

All valuable furnishings, the organ, and the beautiful font were of course removed from the old church to the new in the early fall, the new fire insurance policies arranged (\$30,000 on building, \$5,000 on furnishings, and special accident insurance on the handsome new memorial stained glass windows), and the splendid new Methodist Episcopal Church in Watertown dedicated, October 22, 1895. The complete, first-hand story of this new edifice is best told by the report of the Building Committee, written by its generous and able chairman, Mr. L. Sidney Cleveland, and read by him at the dedication. But the necessity of keeping the book down to as reasonable a size as possible forces us to omit that report here. Consequently a few miscellaneous facts will serve to close this chapter: After many debates, and even a presentation of the case before a Sunday morning congregation, it was voted by the Trustees to continue the old system of two treasuries and two means of church support — first, pew rents, collected by the Trustees to take care of their expenses and paid to their Treasurer; and second, free-will

\* All information in this paragraph taken from *The Watertown Tribune Enterprise*, September 21, 1894 issue.



NEW METHODIST EPISCOPAL CHURCH, 1895



offerings and yearly subscriptions, paid to the Treasurer of the Board of Stewards to take care of the current expenses. What really amounted to a *third* treasury was the Pastor's Fund, consisting of the proceeds from the benevolent offerings taken at different times during the year, and given to the special benevolences of the Church — Missions, Preachers' Aid Society, and others.

The last special anecdote to be included is the sale (full of coincidence and reminiscences for some) of the old Main Street Church and land to the Young Men's Catholic Association, for \$7,900, through their attorney, Mr. James H. Vahey, in October, 1896. The Association did not use it for long, however, but abandoned it to its mortgagors, who in turn sold it to the town as a site for the Main Street Fire Station, which was built there in 1906.

## CHAPTER VIII

### THE DECADE 1897-1907

DEATH claimed two members of the Board of Trustees in 1897, Brother George E. Priest and Brother William H. Perkins. Fitting memorial resolutions were drawn up and sent to the two widows, and the Board sadly went about its increased business without the help of these two respected men. Mr. Priest, a Civil War veteran, had been a member of the Board for more than thirty years, and had been trained since childhood in church service, being the son of that noble founder of the society, Sylvester Priest.

In the fall and winter of 1897, the town made plans for widening Mt. Auburn Street into a fine modern highway, and had to buy some of the church land. The parcel contained 1,147 square feet and was valued by the town at \$300, which price the Church received for it in addition to new sidewalks and adjusted grading for the lawns. The \$300 was applied towards reducing the note against the Church held by the Union Market National Bank. In November the last money due from the sale of the old church, \$6,000, was paid to the Trustees by Patrick S. Cunniff for the Young Men's Catholic Association, and that sum was applied to reduce the large mortgage held by the Watertown Savings Bank.

In 1898 special efforts were made to finish up on the collection of the Building Fund subscriptions, both large and small, and these sums, too, were used to reduce the mortgage at the next interest date. In the same year the Priest family made plans to erect a memorial window to the memory of Sylvester Priest and George E. Priest, a matter encouraged and appreciated by all the Church. Meanwhile, the Trustees worried a lot about what would become of the old Francis Schoolhouse property which had just been put on sale by the selectmen. If a building of inferior grade were erected there, it would detract immeasurably from the appearance of the new Church. When Mr. Frederick A. Whitney heard of this, he purchased the land and later on presented it to the Trustees, giving the

property a much finer and larger lawn. This contribution, on top of his generous gifts with other members of his family towards the Whitney Memorial Window — the largest of our stained glass windows—seemed most remarkable then, but turned out to be just the first of a long series of wonderful gifts to the Church during a period of over twenty years in his lifetime; and this generosity was continued by a provision in his will for large bequests for twenty years following his death! How marvelously fortunate was the Methodist Church in having the loyalty and devotion of such a man.

In 1899 Mr. Whitney wrote to the Trustees outlining various other improvements which he wished to undertake in the course of years to improve the Church. It was therefore voted in September to notify Mr. Whitney that the Board would hold themselves in readiness to coöperate in whatever he desired to do in beautifying and improving the property. He had always cherished the hope that the Church should be given a more specific name, in the manner of Episcopal churches, for instance, and therefore an early change at his suggestion was the balloting of the Trustees on the names "St. John" and "St. Paul" for the Watertown Church. The result was five votes for "St. John" and three for "St. Paul," so St. John's Methodist Episcopal Church we became, and the Trustees' By-Laws were altered to read thus, as were also the mortgage notes, stationery, calendars, and other printed matter. Other improvements accomplished the same year, financially made possible by Mr. Whitney, were: the standpipe for the watering carts was removed from the front of the church land; the central aisle of the auditorium was carried through to the altar; a new type of granolithic sidewalk was laid; the Church was wired for electricity; the driveway entrances were adorned with beautifully designed lamp posts; and a new artistic board was placed on the outside of the Church with the new name, St. John's, the order of services, and the minister's name upon it.

During 1900 the Trustees had to raise money for extensive repairs in the basement of the Church, as some of the timbers and all the wood flooring had rotted because of excessive dampness. Mr. Arthur Whitney (a second son of Mr. Leonard Whitney, Jr.) was on this committee on repairs and he, also, was generous in his contribution when the bill (\$625) came in for replaced beams and a new granolithic flooring. In the middle of May, 1900, it became

known that Mr. Frederick Whitney contemplated giving the Church a chime of bells in memory of his mother, Caroline Isabel Russell Whitney, to be made by the Meneely Bell Company of New York. There was considerable discussion as to whether it was desirable to locate the playing apparatus in the vestibule or in the small room in the tower. It was finally voted to locate them in the vestibule, but later on the bell company informed them that the room in the tower would be more suitable, and the first vote was therefore reconsidered. The chime of nine bells was put in place in the late fall, and was first rung at the joyful New Year's Eve service of 1900-01, to ring in the new year. They have ever since remained one of the most unusual and most valuable parts of our fine church property.

Other gifts to the Board were in 1901, when Mr. F. J. Berry gave a large lot in the Common Street Cemetery to be held in the name of the Church for the use of any church friend not otherwise provided for in death, and 1903, when the Ladies' Aid turned over \$600 from its treasury to the Trustees to reduce the mortgage held by the Watertown Savings Bank.

In 1905 the question of the "reducing" of the church debt again came up, Messrs. Sprague, Berry, and Paine being appointed a committee on ways and means. As a result of this inquiry, a report was later presented by Mr. Learned showing how sharp was the decrease in pew rentals from 1897 to 1904. In 1897 the rentals collected amounted to \$831.30, and in 1904 amounted to only \$574, a thirty per cent decrease. Some new means of meeting Trustees' expenses was advocated, but none adopted at this time. Mr. Sprague remained in charge of the debt-reducing committee, intending to interest twenty-five men as a nucleus for greater work, and then to make the effort general. From the records of the auditor for 1905-06, we find that \$4,000 was able to be collected on these new subscriptions, reducing the mortgage to \$11,000; a fine start indeed. The people had "gotten their second wind." But the pew rents continued their slide, netting the Trustees only \$446 in 1906, a twenty-two per cent reduction from even the previous year, but it was not thought practical to abandon them entirely.

As the 1897-1907 decade ended, the roll of the Board of Trustees read as follows: Chester Sprague, president (Mr. L. S. Cleveland declining to serve in this capacity any longer, his respon-

sibilities here having lasted so many years), Bartlett M. Shaw, secretary, and Frank J. Berry, treasurer, L. Sidney Cleveland, W. W. Corson, Wilbur F. Learned, Richard H. Paine, Edward F. Porter, and Wallace W. Savage.

The regular church activities during this period had been happy and successful in the new home. Mr. Oliver W. Hutchinson was pastor from 1896 to 1899. The Stewards still had trouble in meeting their proposed budget each year, the deficiencies running from \$300 to \$500 at various times. Twice this sum was made up by special "Self-Denial" months, usually February, during which the extra money saved by denying oneself certain luxuries was given to the Church's special subscription. At various times Mr. Hutchinson felt that the labors incidental to the erection of the new edifice, the literary and social affairs born of the need for money, and a consequent enfeebled spiritual sense, caused our Church to be less successful in winning men to Christ than it should have been. "The Church," he declared, "is more than a club for ethical culture; we must be the means by which men are saved from their sins, or we shall fail to accomplish a large part of our true mission."

Many pastors following him have justly made the same declaration. It is, indeed, a state of affairs against which we always need to guard.

The church membership, balanced by withdrawals or deaths and the arrival of new members, remained about 190, and the various pastors' salaries stayed at about \$1,400 or \$1,500; the Sunday School, including teachers and Home Department, reported about 240 members (George R. Emerson, Superintendent), and the Epworth League about 122. Before Mr. Hutchinson left Watertown, he suggested that a flourishing Men's Bible Class on Sundays should be started, if a good teacher could be found. This suggestion was soon carried out by the minister following him.

The Rev. Isaac H. Packard came to the Watertown Church in April, 1899 and remained until the spring of 1904. Very few changes occurred in this pastorate except the innovation of individual cups at communion service in place of the big goblet, or "cup," at the suggestion of Mr. F. J. Berry and the vote of a Quarterly Conference. Mr. Packard was a conscientious minister. He longed for the church debt to be paid, and his encouragement was in a large part responsible for the gathering of new subscriptions which took place just after his departure in 1904. His personal efforts, likewise,

were of no small measure, and in two successive years he gave stereopticon illustrated travel lectures both in St. John's Chapel and in other churches, turning over the proceeds to the Trustees, \$467 in 1900, and \$430 the next year! He felt that a new era in church life would be far more easily started if the pew rental system were only to be removed, knowing dozens of families whom pride or prejudice kept at home on account of this system. No action was taken, however, as no new system was advocated to take its place. Mr. C. C. Hodges, under the Packard ministry, had taken over one of the Class Meetings at the death of the revered Mr. Francis Whitcomb. Mr. Hodges had great success with the group, gaining a membership of 50, an average attendance of 23, and the increased usefulness of the members. Brother Hodges was also active in the Sunday School, Epworth League, and the speaking necessary under a Local Preacher's license. Every pastor who came to Watertown felt very grateful towards the energetic and talented Mr. Hodges.

At the Fourth Quarterly Conference of 1904, a heated discussion arose over the advisability of keeping a minister in the same charge for more than five years. It was voted by ballot, however, nine to six, to ask that the Rev. I. H. Packard be returned to the Church (necessary for choice, eight affirmative votes). Then it was *likewise* voted to instruct the delegate to the Lay Electoral Conference to request that body to petition the coming General Conference in favor of restoring the old "time-limit" rule.

The Rev. Charles W. Holden took over the Watertown Church in April, 1904, and became one of the most beloved pastors on record. He stayed until 1912, the Quarterly Conference in 1909 having repealed a vote they had taken in 1904 concerning the inadvisability of keeping a pastor for more than five years. Mr. Holden continued the popular Men's Class on Sunday noons, conducting it in a manner to include timely topics. Under Mr. Packard, the Junior League had been revived, and it was now a flourishing organization under Miss Gertrude Stevens, leader. The Ladies' Aid Society became a part of the Quarterly Conference by the approval of Mrs. Mary W. Priest, president, as a member of the Conference. Thus from here on we have an annual Ladies' Aid report in the records to give a better idea of the women's activities in supporting the Church. It was in 1904, too, that Mr. Albert F. Leigh was confirmed as leader of the other class, the Church thus having two new and sincere members as leaders of this educational and spiritual work,

Mr. Hodges and Mr. Leigh. Mr. Hodges at the same time, 1905, was also Superintendent of the Sunday School, which had increased to 372 members with a yearly budget of \$214. The Ladies' Aid always hummed with activity, and one of their annual reports is included here, to give you a good idea of the hopes and fears of our predecessors:

“Report of the Ladies' Aid Society (1905). President, Mrs. Mary W. Priest. Vice-Presidents, Mrs. Chester Sprague, Mrs. Henry Chase, Mrs. William Daniel. Secretary, Mrs. Harry E. Hartford. Treasurer, Mrs. Nellie C. Stanton. Managers: Mrs. Nathan B. Hartford, Mrs. L. Sidney Cleveland, Mrs. Ambrose Shipton, Mrs. John Starr, Mrs. Frederick Ritchie, Mrs. Bartlett M. Shaw, Mrs. Curtis Bixby, Mrs. Anna M. Condon.

The regular business meetings, which are held the 2d Tuesday of each month, are well attended. They are opened with devotional exercises and though the business routine is not conducted in a strictly parliamentary way, we all understand what is meant. The spiritual tone of the meetings is above the average, and the important affairs of our church are discussed with great earnestness. Loving messages, signed by all present, are sent to the ill, and to the sorrowing — calls are advised — plans for earning money are made. There have been 10 meetings, average attendance 9, none in July or August. Several special meetings for sewing have been held. The first Wednesday in each month is reserved for the church social and supper. There have been 4, the one last Feb. 1904 being given by the Men's Club. We have an excellent kitchen and well-stocked pantry, capable of supplying the proper amount of dishes, etc. for about 200. The supper work is divided into committees arranged alphabetically. The patronage of the suppers varies, and we regret to say that a 25c bill of fare with ice cream free, advertised for 15 cents, packs the dining room, but we hope the time will come when we can cater to 200 people, who are willing to pay what the food is worth — to say nothing of the hard work of preparation. Feb. 1904 there was a Rummage Sale. April 19, an entertainment was furnished by our young people, and the same evening a sale was held of useful and fancy articles contributed by this society. In May we assisted at the reception tendered Rev. Mr. Holden and Mrs. Holden. There have been 2 cake sales, and selling Larkin's Soap has helped us out. Oct. 28 we entertained the Methodist Ladies' Aid Union. Over 200 women were present. *All* our members belong

to the visiting committee. We especially call upon strangers and those who are ill, not neglecting our well-known friends. Our report is not complete because we have not had our business meeting for this month, but the number so far recorded is 504. There have been several deaths, two of our members having been former Secretaries. The Ladies' Aid is a member of the following societies: The Deaconess Aid Society — The Meth. Ladies' Aid Union, one of our ladies is on the advisory board — The District Nurse Association of Watertown. One of our ladies is treasurer of the Crittenden Home. We have attended to the parsonage, where call for replenishing was very moderate. Pledged \$2 per Sunday for current expenses. Bought 10 doz. spoons, 2 doz. tumblers. A gas range for the church kitchen (not paid for). We are always glad to pay the janitor for his invaluable services at the suppers and entertainments.

A little more than a year ago the Ladies' Aid gave to the Trustees toward the church debt \$600. For years we had had a bank account, but after that transaction we felt like the parents of Christopher Columbus, poor but respectable, having in our treasury only \$2.58.

(Signed) MARY PRIEST, *President.*"

The Ladies Aid annual report for 1905-06 is also full of interesting facts. The ladies of the Church had become more and more fond of their pastor's wife, Mrs. Holden, and felt very grateful for her constant hospitality and beautiful courtesies. In October, 1905, the society bought a new gas water heater for the church kitchen, and in the same autumn were urged to give a larger subscription to the new mortgage fund. Although not *enthusiastic* over the prospect, Mrs. Mary W. Priest, the president, reported that they finally voted \$500 more towards the church debt. In November, an automobile trip (!) was made to raise money, and the annual fair and festival was in April. Another constant problem of the group was to decide on what entertainment should be provided after the Ladies' Aid monthly suppers, which should be sufficiently attractive to interest the young people. In this problem how little have the times changed!

The end of the annual Ladies' Aid Society report for 1906-07 will likewise be included in this chapter, as it illustrates very well the activities of more than half the church membership — the ladies:

"Gentlemen! In 10 years the Ladies' Aid has helped you from the getting of this land, to the raising of the debt on the church.

We have helped in cellar, kitchen, dining room, classroom, library, pastor's room, auditorium, even the vested choir, chairs for chapel, but now we are done (we have plans of our own) as we draw the line on repairing this miserable roof.

TREASURER'S REPORT

April 19, 1906

Fair . . . . .	\$343.20
Membership . . . . .	15.50
Gift from Sunshine Band . . . . .	5.00
Supplies . . . . .	125.34
Lecture. . . . .	35.00
	<hr/>
	\$524.04
<i>Paid</i>	
Church debt . . . . .	\$400.00
Church expenses . . . . .	104.00
W. D. N. A. . . . .	5.00
Sundries . . . . .	9.97
	<hr/>
	\$518.97

Belong to the Ladies Aid Union, Deaconess Aid Society, Morgan Memorial, Watertown Woman's Club, Associated Charities, W. D. N. A., W. C. T. U. All doing good work and not neglecting the home.

(Signed) MARY W. PRIEST, *Pres.*"

The Sunday School continued its good work under Mr. Cornelius C. Hodges, Superintendent, using its collection from the first Sunday in each month for missions, and from the fourth Sunday for new library books. The largest membership enrollment for the decade was in 1906, 442 names.

The Epworth League also continued as a firmly established part of the church life, holding regular Sunday devotional meetings and monthly socials for a membership ranging from seventy to eighty-five in this period. There is not space to enumerate all the cabinets, and their activities, but a list of all those who are recorded as having held office in some capacity in the 1897-1907 decade can be put down, since many of them later became valuable workers in other church organizations: Willis Hamlin (president), Louise Hutchinson, Marion Townsend, Mabel Cleveland, Lulu Cleveland,

May Howard, Albert Daniel, Ada N. Tillson, Lucy Lugues, C. C. Hodges, Dwight MacAfee, Eunice Critchett (president), Agnes M. Learned, Edward Chick (president), George B. Hinckley, Mrs. George Hinckley, Curtis W. Bixby, A. W. Cousins, Wallace A. Shipton (president), Mrs. Eva Shipton, W. O. Packard, Nelson Davis, Bernice Hill, Viola Harlowe, Alton Hartford, Mildred Paine, Mabel Perkins, Bertha Packard, Leslie Jarvis, Harry Goding (president), Gertrude Stevens, Bessie Miller, Evelyn Dailey, Luther Holmes, Ernest C. Morse (president), Eva Latham, Ethel Wells, Alice Corson, Idella Berry.

In 1906, Rev. Mr. Holden happily was able to watch a further reduction in the church mortgage debt. Besides the generous subscriptions from the church members in 1905, new subscriptions came in as follows: Mrs. Greenhalge, \$1,000; Mrs. Cynthia Whitney, \$1,000; Charles Whitney, \$1,000; and Frederick Whitney, \$2,000. These were subscribed on the condition that other church members and organizations somehow pay off the remaining debt (\$5,000) by January, 1907. Of course this was not able to be accomplished by that date, but no one of the above kept back their generous contributions on that account, after all, and Mr. Frederick Whitney actually enlarged his gift to \$5,000 before 1907.

The record of this progressive decade will be ended by a transcript of the benevolent gifts of 1907, quite representative of all the years, and by lists of the Stewards, and of the Trustees.

Benevolent Collections: Missions (from the Church) \$82, Missions (from Sunday School) \$50, Education \$14, Freedman's Aid \$12, Sunday School Union \$2, Tracts \$2, American Bible Society \$4, Church Aid \$21, Sustentation \$12, Church Extension \$8, Conference Claimants \$60, City Missions (Church) \$51, City Missions (from League) \$4, Deaconess work \$45, Woman's Foreign Missionary Society \$109, Woman's Home Missionary Society \$35, and Poor Fund \$20. Total \$631.

Stewards: Curtis W. Bixby, Cyrus H. Campbell, Henry Chase, Freeman W. Cobb, Jason G. Davis, George R. Emerson, Willis Hamlin, Harrison Hartford, Nathan Hartford, Mrs. Carrie Savage, Wallace A. Shipton, John A. Starr, and Harrison Rackham.

The Board of Trustees: Chester Sprague, president; Bartlett M. Shaw, secretary; Wilbur F. Learned, treasurer; Frank J. Berry, L. Sidney Cleveland, W. W. Corson, Richard H. Paine, Edward F. Porter, and Wallace W. Savage.

## CHAPTER IX

### THE DECADE 1907-1917

THE credit for the progress in the first half of this next decade goes for a great part to the well-beloved pastor, Dr. Charles W. Holden, who had come to the Church in 1904. In the summer of 1907, union services were held for the first time with the Phillips Congregational Church, meetings being given in the Congregational Church on August 4 and 11, and in the Methodist on August 18 and 25. Feeling between all the churches was uniformly cordial.

The Sunday School continued to prosper and grow in its new location under a series of competent superintendents and teachers. The Rally Day exercises of October, 1907, were attended by 233 pupils. Mr. Cornelius Hodges felt compelled to resign in 1908, and was succeeded in the office of superintendent by S. Cyrus Wells, who was also a local Elder, or preacher. The St. John's Young Woman's Guild, enjoying great prosperity, was at this time taught by Miss Sara Emerson; and a special class for young men between 18 and 22 was taught by Mr. Charles Wesley Walter (principal of the Marshall Spring School). The same year the Junior League, meeting on Sunday afternoons, was taken over by the Misses Florence and Nellie Turkington, who speedily made it into a growing organization of fifty-five, having lessons on Methodist History for their first winter's subject (with special topics on Temperance and Missions), and making local charity their principal aim.

Gifts for the year 1908 were several: Mr. F. J. Berry gave a baptistry which was installed in the platform of the chapel, and it was frequently used for many years thereafter by persons desiring baptism by immersion. Mr. Frederick Whitney had a heavy glass front erected on the outside of the Whitney memorial window, which added to its beauty and safety, and also had a handsome marble platform put under the Whitney font. Mr. Murdough completely repointed the stonework of the Church, sending the Trustees a receipted bill for \$400. Mr. Holden estimated that these improve-

ments would all come to \$1,000 easily, had they all to be borne by the church members.

Mrs. Mary Priest, after eight years' continuous service, positively declined to be president of the Ladies' Aid again, and was succeeded by Mrs. Elvira Sprague, who had long been familiar with the society's work in her capacity as treasurer. In 1908 the Ladies' Aid paid off the last of their \$500 subscription of 1906 on the church debt, besides paying \$3.00 a Sunday to church current expenses and contributing to various charities as usual. Mrs. Nellie Stanton became president in 1909, and Mrs. John Starr in 1911.

From this period on, both the Home and the Foreign Missionary Societies did so much work and had such a wide membership that it seems best to put all their activities in a special section at the back of this book, where the names of their officers and principal charities are enumerated.

The Church was saddened in February of 1908 by the death of Mr. Frank J. Berry, long an influential member of St. John's. On Sunday, March 22, a very impressive memorial service was held in his honor, with Father Edward Porter speaking for the Trustees, Mr. Willis J. Hamlin for the Stewards, Mr. Curtis Bixby for the Committee on Temperance, Mr. Cyrus Wells for the Sunday School, and the pastor for the church people as a whole. In the spring, Mr. Curtis W. Bixby was elected to fill the vacancy on the Board of Trustees caused by Mr. Berry's death.

In April the people sent Mr. Holden to the New England Conference and also to the General Conference for ten days. When he returned, the faithful congregation presented their minister with a testimonial reception and gift of \$200.

Additions to the Church in 1909 included a fine memorial tablet placed by the Whitney font; a new marble tablet in the vestibule in honor of the Founders; and new hymn books purchased for the Sunday School. When it came time for the annual New England Conference in April, the Quarterly Conference here did everything it could to insure the return of Mr. Holden as pastor. The vote of March, 1904, was repealed — the vote which had limited the term of all St. John's future pastors to five years — and the District Superintendent was instructed to use *all his influence* for the return of the Holdens. The pastor came back, and everybody rejoiced.

With the death of Mr. Cyrus Wells, the duties of Sunday

School Superintendent were assumed by Mr. Curtis Bixby. The fine exercises commemorating Lincoln's Birthday which Mr. Bixby planned in 1909 particularly should be mentioned: First, Father Porter gave personal reminiscences of Lincoln, having had personal interviews with him before and during the Civil War, and having attended the huge funeral at the White House in 1865 as a delegate from Boston. Second, the principal address was by Mr. James Morgan, a resident of Watertown, who had written "Lincoln, the Boy and the Man," and who gave readings from its famous "Victory" chapter. Attendance at this time averaged 203 in the school. The staff for that year and the following was: Superintendent, Curtis W. Bixby; First Assistant Superintendent, Harrison Rackham; Second Assistant, Wallace A. Shipton; Secretary and Treasurer, A. Lester Shipton; Assistant Secretary, Edward Maxwell; Librarian, Eliot Shaw; Junior Department Superintendent, Eva M. Latham; Primary Department Superintendent, Mrs. Eva B. Davis; Kindergarten Superintendent, Miss Marion A. Pollock; Home Department, Mrs. Paul Bushman. Besides this regular group were the leaders of organized classes, such as the Misses Florence and Nellie Turkington for the Junior League, and Mr. C. C. Hodges of the "Knights of St. John." This was a new boys' work started by Mr. Hodges, for boys from 10 to 16 years of age, the order partaking somewhat of the features of the King Arthur Circle and of the Boy Scouts. Thirty boys were enrolled the first year. All-round knowledge, especially of outdoor life, was taught, and virtue and honor emphasized. The second year the whole Church was interested in the boys. The Ladies' Aid gave them a party in May, a man, who wished to remain anonymous, gave them all an "ocean trip" in July, and Sergeant Bluste of the United States Arsenal drilled them a few times to show them what army manoeuvres and discipline were like. Likewise, the Trustees built them a locker room in the church basement.

In September of 1909, Mr. Frederick Whitney sent the deed of the "School House lot" and other papers pertaining to it, to Mr. Edward F. Porter, the eldest of the Trustees. The land was worth \$5,000. Of course the Church had been benefiting from the beautifully landscaped plot ever since 1897 when Mr. Whitney had purchased it, but now the land was definitely registered in the name of St. John's at the Middlesex County Registry (September 20, 1909). The donor placed one restriction in the deed: that only an

addition to the Church itself could be built on the land, and that it must be of stone to conform with the style of the main edifice. This same restriction he afterwards placed on the next two lots of land which he purchased for St. John's, the Church now owning all the land from the building itself through to Summer Street. On these two lots the houses were left standing, but when they should become too old to be useful, they must be torn down, to be replaced only by a well-landscaped lawn (stated in the bequest). St. John's now surely has one of the finest situations of any church in Boston and its suburbs; we may say, perhaps, in Massachusetts.

Mr. Charles Holden was returned to the Church in 1910, once more, to the great satisfaction of his people. His return was saddened, however, when Father Edward F. Porter, a Trustee, died in April after almost a century's life in the Methodist Church. Mr. Porter was ninety years old, but kept until the end a most modern vision and progressive spirit. The Church also lost in death the influential Mr. Chester Sprague, president of the Trustees, in May. His unfailing optimism and his expert knowledge of real estate and building had long been invaluable to the Church in his long service to it. At a quarterly conference meeting held some time later, Mr. Willis C. Hamlin and Mr. George H. Maxwell were elected Trustees, upon their nomination by the pastor, to fill the vacancies. In July a delightful surprise came to Mr. Holden, when, in a letter from Mr. Frederick A. Whitney, he found enclosed a check for \$2,000 to close the church debt. Naturally everyone rejoiced, and plans were made for a great jubilee on October 9 (1910) when the mortgage note should be burned.

During the summer it was felt that a great deal of work should be done on the church roof, which, because of the type of its architectural plans — steep slopes and deep valleys — leaked almost every winter. An estimate by W. A. Murtfeldt Company of Boston was for \$1,000, with many really necessary changes not included. For the year 1910, therefore, only temporary repairs were attempted. During the following summer, 1911, the firm of Jones & Carine were awarded a contract for the work as per specification for the sum of \$1,575, excepting carpentry, for which Mr. A. L. Hutchins was employed. The committee also wanted to have the interior of the Church renovated, floors, ceilings, and frescoed walls, but in view of the high cost of the roof repairs, they had to content themselves with only necessary improvements. The exterior woodwork of the

building was given double coats of paint, and the chapel entrance and the pastor's study varnished, and walls and ceilings washed and redecorated, for about \$200. Except for the refinishing of the floors, chapel and auditorium renovation was postponed to a year when less expense had mounted on the Trustees' books.

In the effort to complete the story on roof repairs, the history of the jubilee celebration in the fall of 1910 was dropped. To continue: In June, 1910, it became known that the Train house, situated next to the Church on the easterly side, was for sale. On the advice of Mr. George H. Maxwell, Mr. Holden wrote to Mr. Worth, secretary to Mr. Frederick Whitney, informing him of the fact, and asking him to tell Mr. Whitney, if he considered the matter urgent. Evidently Mr. Worth believed it was, for on July 11 a letter from our benefactor was received from Europe, saying: "Thank you for your letter concerning the Wheeler property.... I am negotiating for the property and shall hope to obtain it before long. I shall be glad to let you know when the matter is all settled." It was in this same letter that he enclosed the check for \$2,000, mentioned before, which practically cleared up the church debt!

Under the spur of this generosity, the remaining \$460 was quickly subscribed by church people, the Ladies Aid taking the last \$50. A committee was immediately put in charge of planning a suitable celebration, and Sunday, October 9, was set as the day, and L. S. Cleveland, W. W. Savage, and B. M. Shaw were appointed the committee. It was very fitting that Mr. Cleveland also accepted the office of president of the Trustees for this jubilee year (upon the death of Mr. Sprague), since he had long been so active and so generous in all that had to do with the growth of the Methodist Church.

October 9 was a fine day, and a former pastor, Dr. L. T. Townsend, preached nobly on "The Significance of Time." There was a large congregation which appreciated the excellent address and the fine music. In the evening, exercises were held in charge of the pastor. Mr. G. Fred Robinson represented the honorable Board of Selectmen, Dr. Rice (for many years the beloved District Superintendent, or Elder), the Cambridge District, and Rev. E. C. Camp, the Federated Churches of the town. Mr. L. S. Cleveland gave a splendid address full of personal reminiscences and valuable history. Mr. Curtis W. Bixby, secretary of the committee on the raising of the debt, gave his final report, and was discharged with the hearty

thanks of the Trustees. All the latter Board sat on the platform, and when the mortgage note was burned placed matches on the pyre. At this point, Mr. Walter Worth, representing Mr. Frederick Whitney, handed the chairman a letter which was the fulfillment of the promise of July 11 — deed and insurance policies of the Wheeler property, now presented to the Trustees for the new parsonage of St. John's. After this, all the congregation joined heartily in the Doxology, and a cablegram of thanks was sent to Mr. Whitney, who was in Lisbon, Portugal.

The celebration was continued on the following Wednesday evening when a banquet was given, with former pastors as special guests. Mr. B. M. Shaw gave an historic sketch of the new Church, and Mrs. Frank J. Berry gracefully represented the part the ladies had taken from the first in helping to pay the bills. Mr. Shaw ended the evening saying: "This magnificent property, now free from debt, stands as a monument to the labors and sacrifices of a devoted people — the gifts both large and small representing the best that each could do. The sacrifices made, the burdens carried have produced more loyal members and better citizens than would have been possible if the work had not been undertaken."

The address given by Mr. L. Sidney Cleveland, who represented the Trustees at the Sunday Jubilee exercises, also held the very essence of the good feeling, high spirit, and justified pride each member must have had on that occasion.

During the rest of the autumn, repairs were rushed in the new parsonage, and Mr. and Mrs. Holden moved on November 15, 1910, to the first parsonage the Methodist Episcopal Church in Watertown had ever owned.

Mr. Holden returned to the Church again in 1911, to the very evident satisfaction of his congregation, who increased his salary \$200, to \$1,700 and parsonage. The church membership at this time was 210, with 20 Probationers. In the spring of this year, Mrs. Mary E. Bostwick died, and generously left St. John's a bequest of \$500 known as "The Bostwick Memorial Insurance Fund." The very first year the Trustees had to use \$400 of this to pay for insurance premiums due, but the fund later on was built back to its original figure (as it always has been, whenever reduced).

Rev. C. W. Holden was welcomed back in April, 1912, for his ninth year! The spirit of coöperation and well-being had never been stronger in the Church than it had been during Mr. Holden's

pastorate, for there was no suspicion of hard feeling between church groups, no overbearing debt to worry them, and there *was* a fine new Church to enjoy. But from the records of the Third Quarterly Conference of that year we learn that Mr. Holden's health had broken down during the autumn and that the Church was (December 1) being served by Rev. R. S. Tuttle as acting pastor. All members felt keenly the loss of Mr. Holden's kind services, and an appreciative testimonial was adopted, sent to the Holdens, and published in several papers.

The people liked Mr. Tuttle, the "acting pastor," and Mrs. Tuttle, and valued their hard work in the emergency situation. The young people's work particularly benefited from their stay, and a vote in the Quarterly Conference of March, 1913, requested the New England Conference for their return. Changes in special church officers during the past few years had been: Mr. Robert Robeson had succeeded Mr. Curtis Bixby as Sunday School superintendent; Mrs. Abbie Starr had become president of the Ladies' Aid, and Miss Ethel Hall, president of the Epworth League.

The New England Conference appointed the Rev. Webster H. Powell to St. John's Church in 1913, and the members loyally welcomed him in April to the parsonage. His salary was the same as Mr. Holden's had been, \$1,700 and house rent. The church finances were in good condition, four dollars more per Sunday being subscribed over the previous year for current expenses. Mrs. Hannah Bixby (Mrs. Curtis W. Bixby) was church collector at this time, and also president of the Ladies' Aid, and Mr. A. Alonzo Huse had become superintendent of the Sunday School. The pastor and some of the men of the Church formed a new "Methodist Club" at this time, and Mr. Carlos P. Tute served as its first president. Mr. Powell returned to St. John's for a second year in 1914. Innovations in the various church departments included a picnic successfully held on June 17 at the Cutler farm by the Sunday School, and a Ladies' Night Banquet celebrated by the Men's Club in May (reported by Curtis Bixby, president). The second year of his pastorate, Mr. Powell received one hundred dollars more salary. New church officers were Albion R. Davis, Epworth League president; Mrs. H. L. Paine, Ladies Aid; Miss Helen Howard, Junior League; Mr. Curtis Bixby was working with the Boys' Club which Brother Hodges had started a few years before, assisted by Mr. Small who conducted the Scout work for the group at two dollars

per night, and by Carl Huckins. The Ladies' Aid gave a new carpet for the church aisles in 1915. Since 1912 the former "Benevolent Collections" had for the most part been supplanted by the "pink envelopes" for benevolences, through which members really subscribed to *all* benevolences of the Church. The pastor and a missionary committee apportioned the total amount received each year, and it seemed to be a fairer method, as bad weather had sometimes cut in half the collection a deserving charity would otherwise have received.

The largest single gift during Mr. Powell's pastorate was the "Hanaford Bequest" of 1913, left by Mrs. Abbie A. Hanaford for the purchase of a suitable memorial window for the church edifice. This was to be in memory of Mrs. Hanaford's father, Samuel Learned, of her mother, Mrs. Ruth Ann Learned, and of her brother, Hiram W. Learned. This window was installed the next year in the central window space on the west side of the chapel, adding greatly to the attractiveness of the otherwise rather bare room.

It was during Mr. Powell's pastorate that the system of pew rentals finally disappeared from the Trustees' books. The number of pews actually rented had become less and less and the money received by the Trustees consequently had dwindled yearly from 1897 to 1912. In April, 1913, therefore, this Board adopted the report of their committee of investigation, and the free pew system was inaugurated, all but two former pew holders adding the amount then paid for pew rent to their weekly offering subscriptions.

Mr. Powell was succeeded in April, 1915, by Dr. Joseph M. Shepler. The first Quarterly Conference of this year was conducted on recommendation of Dr. Bronson, presiding elder, by Dr. William G. Richardson, a former pastor. The people of St. John's were delighted to find that Dr. Richardson and his family had come to make their permanent home in Watertown, and a later conference sent greetings and words of welcome to the family which had first become so well beloved in their pastorate of 1887-92 in the Main Street church. Watertown was increasing in population most rapidly in these years, and it was the problem of Dr. Shepler and, indeed, of each member of the Church, to see that as many as possible of these newly resident families be contacted and invited to join the church roll. Before Christmas, 1916, the pastor had completed a calling list of twelve hundred persons, but reported that

he must have help to keep in touch with this ever-increasing church family. It would necessarily be almost a year before he would be able to visit all these homes again, to say nothing of searching out new arrivals. A new plan was therefore evolved, with the help of the pastor, whereby each society from Sunday School to Ladies' Aid and from the Missionary Societies to the Men's Club, would try to call on families who had expressed interest in their particular branches of church service.

This plan worked out well, and the Church enjoyed five years of growth with Dr. and Mrs. Shepler. The minister's family consisted of Rex and Dwight Shepler, two young sons, both of whom have since become very well known in their own right. Mr. Rex Shepler studied for the ministry and is now the popular young minister in East Hampton and Northampton, Massachusetts. Dwight Shepler, inheriting a great love of the artistic and the beautiful from his mother, attended the Museum Art School, specializing in portraiture. For several years now, besides his private portrait studio, he has conducted a series of portrait etchings, printed each Sunday in the *Boston Herald*, of famous contemporary men and women of New England, with an accompanying article.

Meanwhile the church departments grew and prospered. The Sunday School Superintendent, Mr. A. Alonzo Huse, reported in 1916 a total enrollment of 528, plus a Home Department of 100 and a cradle roll of 87. As these two latter groups have been counted in as part of the Sunday School in reports of earlier years, it is correct to add them onto the 528 persons, making a total Sunday School Department of 715. The largest attendance was 324, average 278. The picnic, tried out so successfully in 1915, then became an annual affair and a favorite occasion with all families of St. John's until many years later, when the prevailing family automobile took the novelty away from excursions into the country.

The Ladies' Aid in 1916 had Miss Sara Emerson for an acting president, followed in 1917 by Mrs. Curtis Bixby. The membership of this society was ninety, and its church subscription \$88 a year to current expenses. The ladies chose their own benevolences, as had been the custom for a long time, earning their money for the budget by the same means that they do at present — food sales, the Annual Fair, and the monthly suppers. Of course, the gradual replacement of parsonage furniture, as well as kitchen and dining room supplies in the Church, was always a call upon this treasury too.

In 1916, the Men's Club filed an annual report, one of their first. In 1915 the membership had been 100, and Richard M. Hatch, president. In 1916, Mr. Clifford S. Lovell was president and could report 125 members, and an average attendance of 55. In December the men repaired, cleaned, painted, and varnished the church dining room, making it second to none in the town in fine appearance. The Ladies' Aid coöperated by adding new window shades and draperies, a total value of improvements listed at \$200. The club also assisted the Ladies' Aid by conducting an old-fashioned "Country Store" at the Annual Fair, with proceeds of \$68.

Coinciding with the enthusiasm raised in Boston by the evangelical services conducted by Rev. William "Billy" Sunday, the Church experienced a spiritual awakening and increase of members during 1917. The men of the Church formed a large men's chorus to sing Tabernacle Hymns at the brief and attractive Sunday evening services, and special speakers were invited from other churches to address the meetings. The pastor was naturally very much gratified to be able to welcome 56 persons into the Church on probation on one Sunday, February 4, 1917. Prayer meetings, too, were well attended under Dr. Shepler, the number present even on stormy nights never falling below 76, and 110 being a good average. The Official Board naturally appreciated Dr. Shepler's strict and courteous application of himself to his pastoral duties, and when in the spring, the men learned that he had been asked to be District Superintendent of the Worcester District (which he refused), and then again to be District Superintendent of the Boston District, they appointed a committee of five to attend Conference that year. The committee consisted of Brothers Shaw, Bixby, Paine, Huse and Robinson, and they were to see that "the pastoral relations of this church are not to be disturbed at the coming annual Conference." The committee was successful, and Dr. Shepler came back to his Watertown pastorate for the 1917-18 conference year.

The record of this progressive decade from 1907 to 1917 will close with the usual lists from prominent departments of the organized church. In 1917 the Trustees of St. John's Church were as follows: Richard H. Paine, president, Curtis W. Bixby, L. Sidney Cleveland, William W. Corson, Luther C. Robinson, Wilbur F. Learned, George H. Maxwell, Bartlett M. Shaw, and Herbert L. Paine.

The Stewards were James Bailey, George N. Beckett, L. Paul

Bushman, A. Alonzo Huse, David R. Jones, Clifford S. Lovell, William M. Emerson, Wallace A. Shipton, Ralph T. Soper, Mrs. Chester Sprague, Richard M. Hatch, A. Lester Shipton, Charles A. Day, Miss Sara Emerson, Everett E. Turkington, Albert F. Leigh.

The president of the Ladies' Aid was Mrs. Hannah Bixby, and the Superintendent of the Sunday School, Mr. A. A. Huse.

The following are those recorded as having served the Epworth League in various capacities during the ten years, but the lists of League officers are not complete for this period, and some names may be omitted here for that reason. Mr. Irving, Alice Sanborn, Emma Ramsay, Edward Maxwell, Marcus Smith, Everett Turkington (president), Ethel Hall (president), Albion Davis (president), Reginald Arragon (president), Raymond Ripley (president), Clarence Frounfelker (a president of the Cambridge Circuit), Maud D. Hodges, Helen Strum, Theda Pollock, Gertrude Gardner, Mildred Pollock, and Carl Huckins.

The Church was saddened by the death of many of its beloved members during this period, and even at the risk of having overlooked the record of some, we will set down a list of twelve here: Mr. Frank J. Berry, Trustee, in 1908; Mr. S. Cyrus Wells, Local Elder and Superintendent of the Sunday School, in 1909; also, in this year the man so very prominent in the old days of the "church on Main Street," Father Henry Chase; Mrs. Mary Priest, a former president of the Ladies' Aid and widow of the late respected Trustee, George E. Priest, 1909; and Mr. Edward Chick, a former president of the Epworth League, in the same year; in 1910, Mr. Edward H. Porter, one time president of the Board of Trustees, ninety years of age, beloved and respected; in 1911 Mr. George Latham; Messrs. Tennys Bliefling and William C. Howard; and in 1914, Mr. Freeman S. Cobb and Mr. Henry Learned, sincere and serviceable Trustee "whose goal and Christian ambition it was, to lead the Ideal Life."

## CHAPTER X

### THE DECADE 1917-1927

JUST as the hopes and plans for a new stone church appeared constantly in records for five or six years previous to its construction, even so do restlessness and desire for addition begin to appear by 1917 in these later church records. Dissatisfaction with the already crowded Sunday School quarters was constantly voiced by some, and criticism of the forty-year-old organ by others. The ladies knew that they would be able to use a much larger social room than they possessed, the choir did not have adequate accommodation, and the auditorium and chapel which had not been frescoed since they were first finished cried out for renovation! In the late spring of 1917 the Trustees itemized a group of improvements which they recommended, but everyone agreed that the year of our country's entry into the great European war was hardly the year to accomplish all these. The suggested improvements were as follows:

Item 1. A new brick chimney to be erected in the rear of the Church replacing the metal one which was there. This was effected.

Item 2. More roof repairs.

Item 3. Redecorate the whole inside of the church, including refinishing of all woodwork.

Item 4. Install a new steam heating and ventilating system.

Item 5. Make some provision to acquire the Train property, adjoining church property on the east.

Item 6. Install a new organ, and build choir room in the basement.

Item 7. Finish more classrooms in basement.

The estimated cost of these improvements was \$30,000, and it was agreed that war charities, not additions to the edifice at just this time, should have whatever funds the church people could spare.

Mr. Frederick Whitney sent the Trustees a check for \$900 in April, and it was used to liquidate the remaining note, originally \$2,000, held by the Union Market National Bank since 1912, the

money having been borrowed to finance the extensive roof repairs of that year. A fine State flag and a National flag for the church interior, a tablet and new mats at the main entrance, a check to cover the cost of renovating the outside of the parsonage, new mahogany collection boxes placed on the walls at the rear of the auditorium, and two new crosses for the two front towers of the Church, were others of his gifts to St. John's in 1917.

The Church did not have a large National flag for outdoor display, and Dr. Shepler suggested at the morning service of March 25, 1917, that we should have one. Mr. B. M. Shaw felt that the time to act was "now," and as a result a collection was taken right away, and the flag purchased within the week. At the close of the morning service on April 1, the congregation assembled in front of the main tower where a large pole extended. The chime played "My Country 'Tis of Thee," while everyone sang, and Mr. W. W. Corson, a Trustee and G. A. R. veteran, unfurled the flag. Mr. L. S. Cleveland, also a Civil War veteran, made a short address.

This year of 1917 was a satisfactory one for the pastor and Church. One hundred and thirty-seven more people were received into church membership, and the regular attendance of young folks was solicited under the "Go-to-Church-Band" organization. As Dr. Shepler says, "There were 98 enrolled, and in spite of bad weather, colds, mumps, measles, chicken-pox, etc., 72 made the record of perfect attendance each Sunday" (in the first quarter it was tried). This "Go-to-Church Band" was continued for several years with excellent results. Besides this, the pastor innovated a special membership class for adults on Sunday mornings at ten o'clock, and two classes for young people met with him on Friday afternoons, so that those who wished to come into full membership should be carefully prepared and should intelligently understand what they were doing.

By the late fall, thirty-eight young men of the Church were in the service of their country, fourteen of them already in France. Naturally patriotism and its attendant vitality were evident in all church activities, and St. John's people were leaders in town drives for various war funds. The chairman of both the first and second Liberty Loans was Mr. L. Sidney Cleveland; of the Y. M. C. A. Fund was Mr. C. W. Bixby; of the Red Cross Christmas Membership Campaign, Mr. H. L. Paine. Each of these drives far exceeded the amounts apportioned to Watertown. The increased feeling of

community spirit everywhere reflected back and gave more church spirit also, and our Sunday morning services averaged 300 all winter (1917-18), and the evening services 150. St. John's organizations did all they could to make all the newly resident workers in the town's humming industries and government employees at the Arsenal feel welcome at the Methodist Church. The Ladies' Aid, Mrs. Hannah Bixby president, decided that a fair should not be held, and the members gave their time and hand work to government, Red Cross, and charitable organizations instead, while every effort was made to keep church expenses down even though prices skyrocketed.

Other departmental officers in 1917 were Clarence Frounfelker, president of the Epworth League; Clifford S. Lovell, superintendent of the Sunday School; Miss Sara Emerson, president of the Woman's Foreign Missionary Society; Miss Louise Richardson, president of the Woman's Home Missionary Society; and Mr. John P. Bunker, Scout Master of the newly formed troupe of Boy Scouts.

The next year, in May, another addition came to the church property when Mr. Frederick A. Whitney offered as a gift to the Trustees the land known as the "Train Property," adjoining the church land on the east, and on which the parsonage is now located (1936). The Trustees gladly voted to accept the land under its restrictions and sent a letter and Resolutions of Thanks to Mr. Whitney. By late October all legal points had been attended to, and the following letter accompanied the actual deeds which Mr. Whitney sent:

"To the Trustees,  
St. John's Methodist Episcopal Church,  
Watertown, Massachusetts

*Sirs:*

For a great many years it has been my desire to purchase the property of Otis A. Train and see it added to the present property of St. John's Church, as I felt that by such an addition the Parish would be put in possession of a property equal to that of any local religious society, and which would be entirely adequate for its needs, both present and future.

Until recently it has not been possible to do this, but now Mr. Train has consented to the sale and the purchase has been consummated.



FREDERICK A. WHITNEY  
BENEFACTOR



BARTLETT M. SHAW  
FORMER TRUSTEE



The deeds are made to St. John's Methodist Episcopal Church and it is with sincere pleasure that I present them to you at this time.

The only condition required by Mr. Train was that he should be allowed the free use of the house for a period of not more than five years and I gladly consented to this.

During the period of his occupancy it will be my pleasure to assume the payment of the yearly taxes, so that no additional burden will be placed upon the Parish.

My interest in St. John's is great; its very success and achievement is a personal delight to me. As the years pass I trust it will enjoy unbounded prosperity and become increasingly potent as a factor for good in the community.

Permit me to express my thanks and appreciation to the Trustees for their kindness in allowing me to make some additions to the Church which it seemed to me would add to its attractiveness.

Gratefully yours,

FREDERICK A. WHITNEY."

The restrictions placed upon the property were made in the interest of always keeping the Church beautiful and were: "(1) That any building erected or placed thereon shall be used only for a parsonage or parish house for said church, or for other church purposes . . . and (2) That any building hereafter erected on said premises shall be set back at least twenty feet from the front line of the church edifice." Mr. Whitney also, at his own expense, made radical changes in the ornamental windows of the auditorium and vestibule. The largest of the church windows, the one facing Mt. Auburn Street, was replaced by one of different design and color, one of great beauty. The windows in the east elevation were remodelled or replaced, also, the work being contracted by the Montague Castle-London Company. A further description of all our windows may be found in the Appendix of this book.

At the annual meeting of April 7, 1919, the Trustees "perambulated the church grounds and then inspected the church for all needful repairs." Twenty-seven items were listed, twenty of them marked as *unable to be longer postponed*. Therefore these "small repairs" were segregated and given over to the proper committees for action, since a complete renovation of the edifice still seemed to be in the indefinite future.

Dr. Joseph M. Shepler returned to the Church for his fourth pastoral year in April, 1918, at a salary of \$2,200. The minister had been approached by Y. M. C. A. officers to see if he would go to France in their interests, but he decided against this. He was later appointed to serve once a week at religious meetings at Camp Devens, in Ayer, Massachusetts, a duty he gladly performed. At the First Quarterly Conference meeting in this year, Mr. Bartlett M. Shaw resigned as Treasurer of the Church, an office he had faithfully and efficiently performed for eighteen years. He was succeeded in this work by Mr. Herbert L. Paine. The regular departments continued to be progressive, but all were requested to limit their activities in the Church during the following winter months because of the national fuel shortage. In June an offering for the Methodist War Work Fund was taken, and amounted to well over four hundred dollars, a sum proudly sent to the New England Committee by the pastor. In the meanwhile, the women were active in preparing Red Cross refugees' clothes, surgical garments and dressings, and knitted wear. Several of the men were in the State Guard, and the Church supplied leaders again for various big campaigns launched in town. By January, 1918, there were forty-six of St. John's young men in the service, most of them in Europe, and by September there were seventy-one. In the fall months, the terrible scourge of the influenza epidemic struck the United States, and Watertown suffered with the rest. The pastor was busy every week with funerals, the church family losing many members. Mrs. Curtis W. Bixby (Hannah Bixby) died in November, and the society mourned a charming personality and an active worker.

Some of the departmental officers in the pastoral year 1918-19 were Richard M. Hatch, Superintendent of the Sunday School, and Mrs. H. L. Paine, president of the Ladies' Aid, while other societies continued under the leaders of the year before. Mr. Clarence Frounfelker, president of the Epworth League, reported that the League had finished paying for a one hundred dollar Liberty Bond, and that a systematic correspondence had been carried on with the boys in the service, which assured each one a letter every week.

Dr. Shepler returned to St. John's for a fifth year of service in 1919 with a salary increased to \$2,400. The war and most of its attendant responsibilities over, the call of a new benevolent fund came — "The Centenary." It had been in November of 1917 that John R. Mott, the Christian statesman and world traveler, had

urged upon the Methodist Episcopal Church at large the launching of a World Program of Missions. He said, "The history of Christianity shows that periods of suffering have for some reason always been creative moments with God. It was so in the period of the Napoleonic wars. Nearly every great Protestant missionary society was called into being in those tragic years of suffering, despair, and pessimism. The Church formed her opportunity in men's extremity. . . .

It is a belief of mine that we have come to one of those moments when, if there is adequate spiritual leadership, God may do his creative works."\*

Thus, in the midst of the great war came plans for "the greatest program for Christianization of the world." It was to be launched by the Methodist Episcopal Church, and was to be called "The Centenary" in honor of the beginning of Methodist Missions among Wyandot Indians in 1819. The amount of money solicited to pay for the various worthy projects and endowments was \$40,000,000. It is said that the financial end of the movement was an "astounding success," \$55,000,000 having been given by 1923. But from various causes the interest in the great project dwindled constantly after 1925. It is the opinion of some church men that the disillusionment of the American people with their ideal of Internationalism about this time was the cause.

Be that as it may, we shall record of the "Centenary," as it affected the life of St. John's Church, that under the leadership of Dr. Shepler, who believed heart and soul in the future of the movement, \$5,842 per year was subscribed for five years by our members, and that the number of pledges completed was creditable. The "Local Council" for the Methodist Centenary was: Mr. B. M. Shaw, chairman; Mr. R. M. Hatch, secretary; and the Messrs. H. C. Perkins, W. R. Beale, C. S. Lovell, C. W. Bixby, A. A. Huse, H. L. Paine, E. A. Bancroft, and G. C. Campbell.

Another worthy cause which was faithfully supported by St. John's people, was the drive for funds undertaken by the Deaconess Hospital. Over \$900 was subscribed in one year by individuals and societies in the Church to aid this fine institution in its expansion program.

In June, 1919, a committee was appointed at the Official Board

\* Information from "Methodism in History," by William Warren Swett. Pages 380, 381, and 382.

meeting, which was to welcome home our men who had been in the service, and this committee was composed of Brothers A. A. Huse, chairman, C. W. Bixby, W. R. Beale, C. S. Lovell, and Miss Sara Emerson. They found, however, that all the men had not yet been discharged, and so the suggested celebration was postponed until December 27, and was called a "Recognition Service." The following notice in a local paper well describes the occasion: "On Saturday evening, December 27, in the banquet hall, a splendid company of the service men, by invitation of the Official Board, sat down with the committee to full tables, spread by the women of the Ladies' Aid. When this hospitality had been enjoyed to the full, Mr. Bixby in his own inimitable manner introduced several speakers who gave brief and earnest addresses which were listened to by the men with marked attention. The speakers were the pastor; Mr. R. M. Hatch, Superintendent of the Sunday School; Prof. David A. Rial, teacher of the reorganized Adelphi Class, whose activities had been suspended during the war because its members had gone into war service; and Mr. L. S. Cleveland who spoke for the Grand Army of the Republic. Mr. Edward Perkins also spoke for the young men, expressing their appreciation and calling on them for three rousing cheers, which were given in true soldier fashion. The songs so beautifully rendered by Mrs. Pearl Selfridge, our popular soprano soloist, added greatly to the evening's pleasure.

The Recognition service and demobilization of the Service Flag on Sunday morning, December 28, was an occasion of great interest and significance, not only to the service men themselves, but also to the large congregation which filled the auditorium. The Service Flag, which for two years had hung above the choir, with its stars representing the men who had gone out from the church into the Federal Service, had been taken down and placed in front of the pulpit. Then, as Selectman Curtis W. Bixby read the names of the seventy-one young men represented by the flag, and gave the record of each, so far as he had been able to secure it by most painstaking effort, a white star was placed over the blue star belonging to each. This was done in every case by the young man himself, if he was present. Otherwise one of a group of six young ladies, sisters of service men, placed the star. In a few instances some relative of an absentee came forward from the congregation and covered the blue star with the white. In four cases the star was not covered. Three of these represented men who are still in the service and a

small flag was placed in the star of each. The fourth was a gold star which remained uncovered to tell of one who had given his life in the Service, Ernest M. Allen.

After the singing of the first and last stanzas of 'America' a brief and impressive address was given by the pastor, Rev. Dr. J. M. Shepler, based on the words of the veteran soldier, St. Paul — 'I have fought a good fight, I have finished my course, I have kept the faith.' Following this the congregation sang together once more the familiar prayer in which they had united every Sabbath morning while the men were away.

God save our splendid men,  
Send them safe home again,  
God save our men!  
Keep them victorious,  
Patient and chivalrous,  
They are so dear to us!  
God save our men!

This was followed by a stanza of the 'Star Spangled Banner.' After the benediction had been pronounced, while the audience remained standing the service men filed down the center aisle and, at the altar rail, shook hands with Mr. L. S. Cleveland and Mr. W. W. Corson, representatives of the G. A. R. as whose comrades they now are recognized. The music by the choir in the early part of the service was finely rendered and Mrs. Selfridge sang with special effectiveness 'Ring the Sweet Bells of Peace.'

The Service Flag demobilized is to be preserved in a mahogany case and given a place of honor in the chapel."\*

Officers in the various church departments for this year of 1919 were: Mr. Arthur Kenison, president of the Epworth League (the first church organization to subscribe to the Centenary); Mrs. Charles A. Day for the Ladies' Aid; and Mr. George A. Campbell, Men's Club, with many other societies having their leaders continue a second or third year in office.

In the spring of 1920, Dr. Shepler was appointed Superintendent of the Boston District, and a committee made up of Mr. B. M. Shaw, Mr. C. S. Lovell, Mr. A. J. Phillips, Mrs. Davis, and Mrs. Day was appointed to take action on procuring a new pastor. The unanimous decision of this group was a recommendation that

\* NOTE: The Report of Miss Sara Emerson, for the Welcome Committee, 1919.

the Rev. Francis D. Taylor, then pastor of the First Methodist Episcopal Church of Medford, Massachusetts, be asked to come to Watertown. This request was made and was granted at the New England Conference, and St. John's welcomed to its parsonage in April the beloved minister and his family who are still with us. The group of officers who worked with Dr. Taylor that first year were Mr. A. J. Phillips, Superintendent of the Sunday School; Mr. Andrew R. Birney, Epworth League; Mrs. Charles A. Day, Ladies' Aid; Miss Nellie Smith, Woman's Home Missionary Society; Miss Sara Emerson, Woman's Foreign Missionary Society; and Mr. A. Alonzo Huse, president of the Men's Club.

By the autumn of 1920, Dr. Taylor, as well as many other members of the Church, was convinced that something must be done to enlarge the church building, especially the Sunday School quarters. It was decided to develop plans for this as soon as possible, and in the meanwhile to have some classes of the school meet in the dining room, for which a new small furnace would have to be supplied right away.

It was at just this time that Mr. Frederick Whitney gave to the parsonage a group of beautiful furnishings, some of which were two clocks, two large rugs, and a bedroom set.

It was in 1920, also, that one of the few accidents ever to occur at the church happened. Repairs were being made in the northwest valley of the roof, and somehow a fire started. It was discovered in an early stage and fortunately the damage was comparatively slight and was mostly from the water and chemicals used to extinguish the blaze. The Trustees decided at once that the edifice should be more adequately insured, for with the rise of all building prices, the current amount of insurance carried was altogether too small. Thirty thousand dollars was therefore added to the insurance, making a total of seventy-five thousand dollars carried. The church of course was far from being a "fire hazard," but its location just beside and above the line of factories, laundries, and other ancient wooden buildings on Spring Street was and still is very bad from the fire underwriters' point of view. A brisk fire in these with even a gentle west wind blowing — and it would require all the fire apparatus in Metropolitan Boston to keep the Church from being seriously damaged, or even destroyed, for stone buildings often catch fire from the inside where windows are broken by the intense heat of a near-by blaze.

Talk and plans continued from month to month concerning the needed improvements and additions for St. John's, and Mr. Curtis W. Bixby (architect) drew up a fine set of plans outlining the possibilities of enlarging the chancel for a new organ and for erecting an addition to the church for Sunday School purposes. Although no definite action was taken on them at the time, upon the death of Mr. Bixby in 1923 these plans were given to the church by Mrs. E. B. Bixby and were used by the architect appointed in 1924 to complete the remodelling, Mr. Robert Wambolt.

As we all know, Dr. Taylor returned to St. John's for the pastoral year of 1921 and has always been reappointed to this church by each succeeding New England Conference, at the urgent request of our own Quarterly Conference committee. There were only a few changes in the presiding officers of the various church societies, one of these being the accession of Mr. Frank Wood to the presidency of the Epworth League. Some difficulty in meeting the planned budget of the Church in 1921 rather caused the "remodelling" talk to subside, but these hopes were revived in November, even if everyone mourned the immediate cause of that revival — the death of our great benefactor, Mr. Frederick Adelbert Russell-Whitney. The Executive Trustee of his estate, the Boston Safe Deposit and Trust Company (bank), notified the Church that it had been substantially remembered in the will of the late Mr. Whitney. Therefore Messrs. Cleveland, Richard Paine, and Shaw were appointed a committee to ascertain the meaning and interpretation of this will. Mr. Carleton of the Trust Department of the above bank assured these men of the following facts: that \$25,000, left to St. John's specifically for a new organ, would be paid immediately to the Trustees when the organ was purchased; that the lots of land and the two houses lying between Summer Street and the Church would be turned over to the Trustees immediately; and that the indefinite bequest which was to pay for alterations to the church building would be allotted after the plans had been made and estimates received on construction.

The Trustees and, indeed, all the Church felt that surely the time had come to make the long desired additions, and that St. John's was extremely fortunate in having had the devotion and assistance of Mr. Whitney. The committee appointed at that time to ascertain definitely what changes and alterations should be made was composed of Brothers Bixby, Perkins, and H. L. Paine.

Memorial windows installed late in 1921 through the plans of the late Mr. F. A. Whitney, carried out by his friend and secretary, Mr. Walter E. C. Worth, were for the late Messrs. Edward F. Porter, Frank J. Berry, Chester Sprague, and for Mrs. Cynthia Brown Whitney. In February, 1922, there was also installed in the church a magnificent bronze lectern — a tall, splendidly executed pillar topped by an eagle with spread wings which supported the large church bible, the gift of the generous Mr. Walter Worth in memory of his friend, Frederick A. Whitney. Mr. Worth's personal interest in our church equalled Mr. Whitney's own, and his influence with Mr. Whitney, and later his assistance to the Trustees in dealing with the bank, was invaluable to St. John's. In fact, the importance of Mr. Worth's kindly attitude towards us cannot be overemphasized.

Church members regretted the passing of three of their well-known associates in 1922 — Dr. Oliver Hutchinson, a former pastor; Mrs. Elvira Sprague, long an active and valued member; and Dr. Charles Holden, the pastor from 1904-12, of whom the congregation had been very fond. His funeral was held in the Church-Of-All-Nations in Boston; and Mr. L. S. Cleveland, Mr. B. M. Shaw, and Mr. C. W. Bixby of our Board of Trustees were asked to serve among the pallbearers.

Officers serving some of the church societies in 1922 were Mrs. Elizabeth Perkins, president of the Ladies' Aid; Mr. Arthur L. Watts, president of the Methodist Club; and Mr. Paul Chase, president of the Epworth League. It is to be regretted that a full list of the activities and officers of every society cannot be listed for these progressive years, but space does not allow it, as there is yet to be included in this chapter the record of the remodelling of our church.

In March, 1923, a special meeting of the Trustees was called to elect a committee which should have charge of the additions and alterations of our church property. Mr. B. M. Shaw made the motion that a committee of five, three selected from the Board of Trustees and two from the Board of Stewards, be appointed the "Remodelling Committee." The duties of this group were to decide the proper time to start operations, to select the architect and approve the plans, to make and sign the contracts, to oversee the work in progress, to select and purchase a new organ, to take charge of the raising of funds; and to refer to the full Board of



ST. JOHN'S CHURCH, LOOKING EAST, 1936



Trustees for decision any matter on which there was a serious division of opinion in the committee. The group appointed by Mr. Richard H. Paine, president, was — from the Board of Trustees — Messrs. Bartlett M. Shaw (who was elected chairman), Homer C. Perkins, and Herbert L. Paine; and from the Stewards — Mr. A. Alonzo Huse (who was also chairman of the Finance Committee) and Mr. James Bailey. To this committee was added Dr. Francis D. Taylor, the pastor, and Mr. Walter E. C. Worth, secretary of the late Mr. Whitney, who very thoroughly understood his friend's wishes and plans for the remodelled St. John's and who was consequently of the greatest help to the committee. It was regretted by all the church folks that Mr. Curtis W. Bixby — who had long been a member of St. John's, an active worker, and the architect of the first plans for remodelling — died in January of 1923 just before the actual plunge into building activities began. Mr. Bixby's advice and energy were greatly missed by the building committee and by the Trustees, and fine tributes and memorials were spread upon the church records by Wilbur F. Learned and by Dr. William G. Richardson in Mr. Bixby's honor.

In November, 1923, the Articles of Agreement between the Skinner Organ Co. and St. John's Methodist Episcopal Church were signed, and the work began on our new organ upon payment of \$5,625. The total cost was \$22,500. As Mr. Whitney had left \$25,000 specifically for an organ, the balance of \$2,500 was put in a separate fund, the interest of which is to be used through the years for the repair, upkeep, and improvement of the beautiful instrument, so that it may not become obsolete for a long, long time.

At the annual Trustees meeting of April 7, 1924, Mr. James Bailey reported for the Remodelling Committee that a contract for the construction work had been made with Mr. William D. Iliffe for additions and alterations on the present church edifice amounting to \$32,000, work to progress on the plans submitted by Mr. Robert Wambolt (who was using many parts of the late Mr. Bixby's plans with his own). Other contracts for completing work on a proposed parish house were held in abeyance, the committee and the pastor planning a special Palm Sunday service on April 13 when all church members would be asked to share in a money-raising program. This program had first been outlined to a group of twenty-two representative church people who had held an Organization Meeting after a supper at the Boston City Club on March 24.

At this meeting nearly \$15,000 was assured the Finance Committee by some of those present, but the actual subscriptions were made with those of the other church members on Palm Sunday. This April 13 service was surely a wonderful exhibition of courage, loyalty and generosity. A huge account sheet had been placed in back of the pulpit, and Dr. F. D. Taylor and Mr. A. A. Huse were in charge of raising the funds. People would stand and subscribe aloud a certain amount, which would then be entered in special columns of the account sheet, large enough for all to see. An usher would immediately give the subscriber a pledge card so that a permanent record of the pledge would be had. In this exciting and spontaneous manner over \$55,000 was raised on this one Sunday morning, plus \$3,551 at the evening service, totaling 227 subscriptions. A new parish house was thus assured for St. John's.

On April 22, at a legal meeting of representatives of the Church, of the Whitney heirs (Mr. Arthur Whitney and Mr. Harold Whitney), and of the Boston Safe Deposit and Trust Company representatives, the clauses pertaining to the bequests in the will of Mr. Frederick Whitney were interpreted: from the income of two-thirds of the estate, an amount not to exceed \$35,000 would be given to St. John's in stated payments over a five year period, the sums to be used for the alterations in the present church, for the new straight dark oak pews and woodwork to match, for appropriate artistic lighting fixtures, for changing the location of the font, and for all necessary painting, frescoing and renovation.

The plan of the interior of the auditorium was changed to accommodate the organ by the building of a chancel extending westward from the former church wall some thirty feet. The choir stalls were then put into this new chancel, and the organ was placed behind the splendid hand-carved screens of Gothic tracery. The lectern was placed at the left of the front chancel in front of the minister's desk, and the elevated and carved pulpit at the right front. At the extreme end of the chancel was placed a simple altar on which were arranged the silver candlesticks, the bible stand, and the cross, gifts of Mr. Whitney. The woodwork everywhere was stained dark to match the handsome pews. Mahogany hymn boards at the front of the Church matched the design of the new mahogany bulletin boards in the main vestibule and the chapel vestibule. Incidentally, the Whitney bequest also furnished the funds for the handsome mahogany furniture of the main vestibule

— desk, bulletin board, umbrella stand, and carved pew. The beautifully wrought silver candlesticks and cross on our new altar had been purchased in an old shop by Mr. Frederick Whitney while he was traveling in Italy, having been salvaged from a ruined chapel by an antique dealer there. These purchases had been made many years before the remodelling ever was begun, but had been kept with his other objects of art until a suitable place for them could be made at St. John's. Mr. Walter E. C. Worth knew this, and saw to it that these were given to the Church from Mr. Whitney's personal effects. The silver stand for the bible was purchased in New York to match as well as possible the other silver pieces. The bible on this stand was the gift of Mr. Harold Whitney.

A partial transcript of the Building Committee's report says further: "The Chapel has also been newly decorated, new floors laid, electric lighting apparatus and new furnishings installed. A parish house has been built, two stories in height, with a large recreation room in the basement. The construction of this parish house necessitated the moving of the parsonage nearer the street and onto the land formerly covered by the Train house" (which had been sold and moved to Spring Terrace by Mr. Edward C. Hall).

For the benefit of posterity, more miscellaneous facts about the remodelling will be added here. The dining room area was doubled by adding to the original room from the unfinished basement under the auditorium. The kitchen, originally at the southwest end of the dining room, farthest from the stairs, was newly built in the opposite end, under the rear of the chapel and Epworth League room; this was one great improvement, and another was the inclusion in the plans of a "serving room" between kitchen and dining room, which lessened the confusion in the former, and reduced the noise from clattering dishes in the latter. The toilet rooms which formerly occupied that area were then placed in the parish house.

When all had been thoroughly planned and discussed, the Sunday School accommodations in church and parish house emerged as follows: the Junior Department met in the chapel. The Epworth League met (Sundays at 6.45 p.m.) in its new room at the rear of the chapel which had formerly been the home of the Primary Department and Library. The Kindergarten met as before upstairs over the new League room. The Primary Department was among those having new accommodations in the Parish House, this group meeting in a large room on the first floor back. (Opposite this room

was the pastor's new study, the old study next to the auditorium having been furnished with wardrobes and remade into a room for the choir.) The Philathea Class occupied the two connecting classrooms on the first floor. The remaining space on this floor was taken by the kitchenette, closets, and fine new ladies' parlor. The Ladies' Aid furnished their new parlor lavishly at an expense of \$2,500, and many gift pictures and lamps increased the attractiveness of the room. The furniture (mahogany) came from William Leavens & Co., Boston, and included many Windsor chairs, a large gate-legged table, tea wagon, desk, refectory table with three high-backed chairs (for presiding officers), and heavy "overstuffed" easy chairs and davenport upholstered in blue mohair. The color scheme of blue and taupe was carried out in the broadloom rug in plain taupe, and in the blue overdraperies. A fine new Vose grand piano and handsome brass fireplace fittings completed the beautiful room.

The basement of the Parish House was occupied by the furnace rooms, closets, lavatory, and recreation room (gymnasium), a room in use for basket ball games many nights of the week by members of the boys' classes.

The second floor of the building was also given over to the Sunday School, with Junior Philathea, Wesley, and Whitney Class rooms across the front, and the Intermediate Department's rooms in the back. The separate classrooms were furnished for the most part by their proud new occupants, the Sunday School treasury supplying new pianos where they were needed. St. John's could well boast the best all-round accommodations for its members anywhere in the vicinity. And to complete the furnishings which the Church needed at this time, Mr. David R. Jones presented to the Trustees a fireproof safe so that records might be gathered together and kept out of all harm as long as the Church should last. During the year 1925 a great effort was made to collect all existing records, and those which were turned in at that time have been of utmost importance in tracing this history.

The record of this "remodelling" work may be completed by a few sentences. During the summer of 1924, the construction of the new chancel and the renovating of the auditorium progressed fast, but for a month in the fall the congregation had to meet in the hall of the East Junior High School and for two months in our own chapel. We moved back into the auditorium the Sunday before Christmas, 1924, the organ being dedicated at an afternoon concert



INTERIOR OF ST. JOHN'S CHURCH, 1936



given by Mr. William E. Zeuch. The crowds from all over the town attending the church services during the winter of 1924-25 were extraordinary, both chapel and auditorium often being filled by the curious and the admiring of other congregations.

For the Parish House a Corner-Stone Laying Service was held on October 5, 1924, with special greetings from Dr. J. M. Shepler, Mr. Herbert L. Paine, Mr. Virgil C. Brink, Mrs. Phoebe A. Paine, and Mr. Lawrence Gentleman. An historical statement was prepared by Mr. Wilbur F. Learned and read by Miss E. Louise Richardson, and Dr. Taylor gave a fine pastoral address. Mr. Homer C. Perkins then listed the contents of the corner stone. The benediction was given by Dr. William R. Richardson.

The collector was able to report an excellent average of payments made on the pledges of 1924 during the five-year period over which they extended. For the first year he reckoned on 253 subscriptions, a total of \$61,500 (subscribed over five years) and received \$16,000 of it during the first twelve months. By September, 1927, although the number of bona fide pledges was down to 248, there was a total of \$63,235 pledged, of which \$36,842 had been received. Eventually the entire mortgage was paid off (1933); and the Union Market National Bank, the mortgagor, could compliment the Church on its rapid and satisfactory closing of the debt. The largest amount against the Church which the bank held in its mortgage was \$55,000. During this period of great effort, many special Christmas and Easter offerings were used to reduce the mortgage, too, as for instance when the Easter offering in 1924 amounted to \$172, the Christmas to \$543, and the special "Corner-Stone Offering" to \$532 in 1925. It would be hard to find a member or an organization of St. John's who did not do everything possible to contribute towards defraying the cost of the remodelling. No single private subscriptions will be enumerated here, but it must be recorded that all societies did their share, especially the Ladies' Aid with its large subscription of \$5,000, paid off in three years, and its second subscription of \$2,500, and the third of \$2,500, making \$10,000 in all paid in the five-year subscription period!

In the meanwhile further sums were paid annually to the Trustees from the Frederick A. Whitney estate, as provided for the church in his will — \$1,200 for 4 years and \$6,000 a year for 16 years, after his death, until 1941, in other words. The total cost of the "remodelling" had been \$155,000, approximately apportioned, as

mentioned before, into: \$25,000 for organ; \$35,000 for chancel enlargement, etc.; and \$95,000 for parish house, moving of the parsonage, dining room and kitchen alterations, etc. The amounts of \$25,000 and \$35,000 were paid directly by the Whitney executors. St. John's members and organizations gave about \$58,000 (actual amount collected from the five-year subscriptions for a larger sum) from subscriptions and special offerings. The deficit of approximately \$36,000 was made up by the year 1933, through these Whitney bequest payments which came in annually. Since 1933 the Trustees have been putting the larger part of this sum each year into a special reserve fund and the interest on the fund will be of great assistance to future St. John's budgets.

Naturally all these extra subscription accounts made a great deal more work for the church collector, Mr. Wallace A. Shipton. His competent grasp of the situation and his reports deserve broadest commendation. Duties laid upon the church treasurer during the remodelling period were also extremely heavy, and Mr. Herbert Paine's fine handling of the floods of extra bills and accounts will never be forgotten by a grateful official board.

A brief study of church departments during these busy years showed one and all to be working hard for the Remodelling Fund in all their spare moments. From the vantage point of 1936, the period from 1922 to 1927 shows that church financial affairs mirrored the extraordinarily prosperous affairs of the nation as a whole. Budgets were large, but everyone earned enough to meet them. The largest church budget of all our history was passed in March, 1927, for the fiscal year 1927-28. A comparison of this budget with that of 1936-37 will show that "Times have changed!" indeed. But the sums to make up the budget of 1927 were collected without difficulty, and are included here to remind us of those prosperous days.

Pastor's salary, \$5,000; District Superintendent, \$350; conference expenses, \$60; bishop, \$112; sexton's salary, \$1,664; lighting, \$400; fuel, \$1,200; water, \$50; printing, \$350; insurance, \$400; music, \$1,600; pastor's supplies, \$350; weekly offering envelopes, \$55; taxes, \$250; collector's expenses, \$50; collector's salary, \$250; miscellaneous, \$300; repairs, \$200; pastor's assistant, \$350; Federation of Churches, \$25; interest, \$2,880. Total current expenses thus were \$15,896; World Service was \$5,000; total budget was \$20,896.

Church and society officers from 1923 to 1927 are listed as

follows: Ladies' Aid, president from 1923-27, Mrs. Phoebe A. Paine; Men's Club, 1923-24, Mr. J. B. Thornby; 1924-25, Mr. Clarence Frounfelker; 1925-26, Mr. A. J. Phillips; 1926-27, Mr. William R. Beale; Epworth League, 1923-24, Mr. Paul E. Chase; 1924-25, Mr. Lawrence Gentleman; 1925-26, Mr. Wilmot Evans; 1926-27, Mr. Gordon Kenison; and Sunday School 1923-25, Mr. Virgil C. Brink, followed by Mr. Arthur Watts, who now (1936) is in his eleventh year of splendid management.

Stewards for the Church as the 1917-27 decade ended were: Messrs. W. W. Babcock, James Bailey, Edward A. Bancroft, William R. Beale, Virgil C. Brink, George C. Campbell, Leroy M. Chase, Paul E. Chase, Charles A. Day, George W. Delmage, W. G. Frazee, C. L. Frounfelker, Fred F. Hale, Richard M. Hatch, Albert E. Hicks, Erwin Kenison, Clifford S. Lovell, Fred W. MacFarland, W. Irving Middleton, Sr., K. Chesley Minty, Arthur J. Phillips, Adam Ross, A. Lester Shipton, Wallace Shipton, Carlos P. Tute, Arthur L. Watts, William Wells, Byron Scribner, and Mrs. Clifford S. Lovell, Mrs. Homer C. Perkins, and Miss Nellie Turkington.

The Trustees in 1927 were Mr. Richard H. Paine, president, and Brothers L. Sidney Cleveland, William W. Corson, David R. Jones, A. Alonzo Huse, Wilbur F. Learned, Herbert L. Paine, Homer C. Perkins, and Bartlett M. Shaw. Apropos of Trustees' affairs, it is pleasing to relate that their president Mr. Richard H. Paine and Mrs. Paine had a Golden Wedding anniversary in November, 1925, and the Trustees extended to them a cordial invitation to hold this celebration in the newly renovated church. Mr. and Mrs. Paine accepted, and a "second wedding" for them was held in the auditorium, Lohengrin's Wedding March and all, the "bride" being attended by her daughter Mildred Paine Hartford (Mrs. Alton Hartford), and the "groom" by his son, Mr. Herbert L. Paine. Little Harriet Paine Hartford was flower girl, and a charming service was conducted by Dr. Taylor. Afterwards a friendly and joyful reception was held in the ladies' parlor.

The chapter must be ended with a paragraph of miscellaneous but very important facts. First is an acknowledgment of the repeated generosity of Mr. David R. Jones in having his men attend to shovelling snow and ice from the valleys of our church roof every winter. Melted ice was likely to back up under the slates and add to the danger of leaks in the deep valleys, and the many hours of labor of Mr. Jones' men prevented this from happening.

A receipted bill for it all was received from Mr. Jones year after year. Second is the acknowledgment of the hand-made and hand-carved mahogany offering box presented to St. John's by Mr. Cornelius Hodges, his own work, in December, 1927. This well-proportioned box is always used on the occasion of large special offerings, as at Christmas and Easter, the contents of the brass offering plates being put into this one large receptacle and carried by two ushers to the altar. Third and last is the item of insurance: after much research and discussion on the matter, it was unanimously decided to raise the fire insurance on the church, since of course, including the new organ, well over \$100,000 more value resided in the premises now than formerly. \$192,000 was therefore decided upon as a safe figure to cover church, organ, chimes, parish house, parsonage, and garage, and for this amount the property was insured in 1927.

## CHAPTER XI

### THE DECADE 1927-1936

AFTER the prolonged excitement and herculean efforts of the "remodelling" years, the return to the more even keel of ordinary church sailing is bound to seem an anti-climax. But all the societies worked, played, and worshipped in their new quarters with great enjoyment, and if the records no longer bristle with excitement, neither do they rumble with dissatisfaction. The decade proved, however, to be one when many influential and beloved church members were to be removed from our congregation by death, many most unexpectedly, and the roll of trustees and stewards has many changes from year to year.

In 1928, Mr. Richard H. Paine, who had been president of the trustees for seventeen years, felt compelled to resign his office because of feeble health. He remained on the Board, however. Mr. Bartlett M. Shaw was unanimously elected president to succeed Mr. Paine. In the next few years the Board was to lose the valued service and cherished friendship of the following splendid men: Mr. Wilbur Learned died in 1930, after many years of meticulous service as clerk of the Trustees. His place had hardly been filled on the Board by Mr. James Bailey, when, in June of 1931, death claimed Mr. Bartlett M. Shaw, the president, and the whole Church mourned the passing of a wise and generous Christian. Mr. Richard H. Paine, formerly the president of the Board, died in 1932, after a service of forty years, and Mr. William W. Corson in 1933, after forty-nine years of service. Mr. L. Sidney Cleveland, a Trustee for forty-five years, a president for over ten, and chairman of the Building Committee of this Church in 1895, was called from us in August of 1933, as was also Mr. James Bailey. New members were elected by the Quarterly Conference from time to time to fill the vacancies thus created on the Board, but the new group went to work very sadly missing their late eminent companions. To mention only a few of the others who had planned and worked for St. John's,

whose loss is keenly felt by those left to carry on in this hundredth anniversary year, there are: Mr. William W. Babcock, Mr. George C. Campbell, Mrs. L. Sidney Cleveland, Mrs. William W. Corson, Mr. C. C. Hodges, Mrs. Eva B. Lovell, Mr. Fred W. MacFarland, Mr. W. Irving Middleton, Sr., Dr. William G. Richardson, Mrs. Helen Robinson, Mr. Ambrose J. Shipton, Mr. Carlos P. Tute, and Mr. Walter E. C. Worth.

The Trustees are now in possession of two more funds besides the Bostwick Fund for Insurance which had been left to them many years before. Mrs. Helen Robinson left \$1,000 for a "Poor Fund." And Mr. Richard H. Paine made provision in his will for a bequest of \$5,000 to St. John's. That which pertains to us, read, "Clause First: I give and bequeath to the Trustees of St. John's Methodist Episcopal Church of said Watertown, the sum of \$5,000, the same to be applied to the reduction of any mortgage debt on the Church property. If, however, said mortgage debt shall have been paid at the time of my death, or shall have been reduced to below \$5,000, then said bequest, or the surplus over and above the sum required to discharge said mortgage debt, shall be held and invested by the Trustees as a fund, the income only of which shall be used for the current running expenses of said church."

The mortgage had been successfully raised a short time before Mr. Paine's death, so the money now stands in a separate fund.

To finish the report of affairs from the Trustees' Records, a few more items will be included. First, Mr. Wallace A. Shipton, one of the more recently elected Trustees, has been made custodian of the organ. Upon his recommendation a contract was drawn up with the Norman Foss Co., by which the latter guaranteed to keep the organ in perfect repair for fifty dollars a year. This system worked out so well that the contract has been renewed each year. Second, in 1935, it was decided that the two-apartment house nearest the Church, one of the two pieces of property on Mt. Auburn Street given to St. John's by the will of F. A. Whitney, was in too bad a state of repair to warrant renovating it. Its appearance detracted from the dignity of the Church, and it was therefore torn down. Under a contract with Joseph Breck & Sons, the cellar was filled in, the plot graded, the old line of poplar trees taken down, and the whole western end of the church lawn landscaped. The pretty new shrubs and trees as well as the enlarged lawn made the church edifice more attractive than ever.



ST. JOHN'S CHURCH, PARISH HOUSE AND PARSONAGE, 1936



Third is the record of Mr. and Mrs. Fred F. Hale's gifts to the Church in this period. In 1930 they placed certain new furnishings in the parsonage, including a fine Persian rug, and a new davenport for the living room. In 1936 they have provided special fibre-board screens (non-warping) for the church dining room, by means of which this rather large room may be made into various smaller sizes by simply moving the screens. This naturally makes for a much more cozy room for smaller suppers, luncheons, and other gatherings.

Fourth is the latest appraisal made May 27, 1935, of the church property, as follows:

"A meeting of Trustees of St. John's Methodist Episcopal Church was called at five o'clock at the Church by President Alonzo Huse, for the purpose of deciding upon an appraisal value of all property owned by the Church, which could be used in a report to the First Quarterly Conference.

A quorum being present as follows: Bros. Huse, Paine, Shipton, Jones and Perkins, Dr. Taylor was present also, it was voted to adopt the following appraisal:

Church and Chapel. Building . . . . .	\$135,000
Parish House . . . . .	50,000
Land (59,000 feet more or less at 27 cents) . .	15,930
	<hr/>
	\$200,930
 Parsonage. Building . . . . .	 \$10,500
Land (8,000 feet more or less at 27 cents) . .	2,160
	<hr/>
	\$12,660
 Summer Street Property. Building . . . . .	 \$6,000
Land (7,160 feet more or less at 30 cents) . .	2,150
	<hr/>
	\$8,150

The First Quarterly Conference will also request information as to amount of insurance carried, which is as follows:

Church, Chapel and contents . . . . .	\$114,000
Organ . . . . .	20,000
Parish House and contents . . . . .	44,000
Parsonage . . . . .	8,500
Summer Street House . . . . .	5,000

We have the following Trust Funds:

Helen R. Robinson Fund for Poor . . . . .	\$1,000
Richard H. Paine Trust Fund . . . . .	\$5,000

HOMER C. PERKINS, *Clerk.*"

At the Trustees' Annual Meeting of April, 1936, the Board and officers for the Centennial year read: president, Mr. A. Alonzo Huse; treasurer, Herbert L. Paine; Clerk, Homer C. Perkins; William R. Beale, Walter G. Frazee, Fred F. Hale, David R. Jones, Byron L. Scribner, and Wallace A. Shipton.

In order to take up again the thread of the general church life, the affairs of various societies (not reviewed elsewhere) will be briefly listed. To start with the Sunday School, we find that Mr. Arthur Watts has been Superintendent during the entire period. The officers elected to assist him for the year 1936-37 are: for the Beginners' Department, Miss Theda Pollock; Primary, Miss Alma Timper; Junior, Mr. Alfred Cook; Intermediate, Mr. Richard Hatch; Senior, Mrs. Lawrence Gentleman. The present enrolment of the school, exclusive of the Cradle Roll and Home Departments, is four hundred and thirty. While the finances are not as flourishing as they were in the easy years of the 1920's, the treasurer can none the less report all bills paid and all necessary quarterlies and supplies on hand. The school has always kept up its own benevolences, remembering the Little Wanderers' Home substantially at Thanksgiving time and the Deaconess Hospital at Christmas. Under the discussion of young people's work may well come mention of the Boy Scout Troop No. 30 under Scout Master Lawrence M. Gentleman. This troupe has its full quota of thirty-two registered scouts, and Mr. Gentleman reports that over fifty per cent of the scouts have advanced to second class or higher rank, which is the best standing for advancement the troop has had.

The Epworth League has had many fine officers in the last decade, some of whom have moved on to other positions of responsibility in the Church. Quoting only those who have served as presidents of this society, they are: 1927-28, Elizabeth Armstrong; 1928-30, Cyril Currie; 1930-32, Edwin J. Armstrong; 1932-33, Helen L. Moore; 1933-35, Lucy Armstrong; 1935-36, Alma Timper; and 1936-37, Philip Watts. The League's officers for the Centennial year are as follows: president, Philip Watts; first vice-president, Robert Sawin; second vice-president, Barbara Richardson; third

vice-president, Doris Belanger; fourth vice-president, Walter Guy; treasurer, Robert Watts; secretary, Lillian McMurtrie.

The Methodist Club has continued in its very important place as a friendly gathering and forum group for all men interested in St. John's. Its activities have always been varied and its appeal wide. Monthly suppers have been followed by excellent speakers or entertainments, while the providing of one supper for the Ladies' Aid Fair, rehearsals for the big annual play, a male chorus at some of the Sabbath evening services, and the big "Guest Night" for the ladies are the "extra curricula" activities of the members. Presidents during the last decade have been: 1927-28, Byron L. Scribner; 1928-29, Fred F. Hale; 1929-30, Wilmot Evans; 1930-31, William L. Pearce; 1931-32, Paul E. Chase; 1932-33, K. Chesley Minty; 1933-34, Kenneth MacKay; 1934-35, Alfred Cook; 1935-36, William Coumans; and 1936-37, Robert Butterfield. The officers for 1936 and 1937 are: president, Robert N. Butterfield; first vice-president, Edwin J. Armstrong; treasurer, W. Irving Middleton; secretary, Grenfel Swim.

The progressive Ladies' Aid of St. John's has always been its really strongest organization; and the parts of the Church and parsonage under its surveillance receive good care. The society's budget is divided into two sections: in the first are the home duties, such as Church and parsonage furniture replacements, the current expense weekly offering to the Church, and local charity; in the other section are benevolences not directly connected with St. John's. During the prosperous years up through 1929, the sums of money raised by the ladies and given away were really astounding. Receipts from the Annual Fair fortunately grew and grew during the years when the society was paying off its large Remodelling Fund pledges, the net receipts topping two thousand dollars for two years. Ladies' Aid activities are without number, but for the benefit of posterity, a few will be listed here: eight church suppers a year with entertainments, monthly Men's Club dinners served by groups, luncheons, food sales, parish calls, pastoral reception in May, general work of the Friendly Committee, entertainment to the Ladies' Aid Union in 1934 (six hundred women present), and refreshments at the annual Watch Night service on December 31. For the Church and parsonage many new articles are purchased annually: new scenery for the stage, a property closet constructed, new chairs for dining room supplied when needed, church kitchen equipment,

vacuum cleaner for ladies' parlor, clock for chapel, electric refrigerator for parsonage, kitchen cabinet, furniture for stage, parsonage kitchen renovation (1935), and enlargement of ladies' parlor kitchenette (1935), and purchase of our fine new set of church dishes in 1936 through individual gifts of money. Donations to charities have been to the Morgan Memorial, Deaconess Aid Fund, Italian Mission, Zion's Herald Relief Fund, District Nursing Association, Medical Mission and the Methodist Pension Fund. The current expense subscription to the church treasury has been enlarged through the years until now this society subscribes ten dollars a Sunday! All other facts about the Ladies' Aid are in Record No. 6 at the back of the book. The officers, 1936-37, are: president, Mrs. Eudora Tucker; first vice-president, Mrs. Cora Hale; secretary, Mrs. Carrie Roberts; treasurer, Mrs. Rena Fancy.

One of the great occasions in the 1927-37 decade was the monthly "sociable" held on October 4, 1933. At this supper the president and treasurer of the Trustees were able to announce that the mortgage on the Church, incurred in 1925 when the Parish House was built, had at last been liquidated, by means of the added Ladies' Aid subscriptions and the money received annually from the Whitney bequest. As a part of the joyous celebration of that evening, the mortgage note was burned by Mr. A. Alonzo Huse and Mr. Herbert L. Paine, and St. John's was free again to enjoy without stay or encumbrance the full value of its property. Mr. Herbert L. Paine, who had been treasurer during these important years, said in his interesting report that a total of \$14,589.85 had been paid out in interest since the Trustees first began borrowing the money necessary to finance the building seven or more years previous. Now the Church was "in the clear" again, and everyone could feel that his own contribution to current expenses unquestionably brought him direct benefit. The guest speaker of the evening was Bishop Charles Wesley Burns. It was shortly after this that Mr. Paine resigned as treasurer of the Church (November, 1933), a position he had held efficiently since 1917. He was succeeded as "treasurer of the Church" by Mr. Homer C. Perkins, but Mr. Paine is still "treasurer of the Trustees," having charge of the special financial responsibilities and income of the Trustees, such as the church real estate, insurance, and the Bostwick, Robinson, Paine, and Whitney Funds.

The second of the great occasions in this last decade of St.

John's history will be the celebration of the One Hundredth Anniversary during the fall months. Not all the plans have been confirmed at the time of this writing, but it is hoped that the following will remain intact: Bishop Charles Wesley Burns will speak at the service commemorating the one hundredth anniversary of our founding on October 4, Sunday morning; in the evening there will be a dedication of our new Methodist hymnals, followed by a family gathering and reception in the parlors; October 7, Wednesday evening, will be the anniversary banquet, with Bishop Edwin H. Hughes giving the address; Sunday, October 11, will be devoted to Evangelism, our own pastor, Dr. Francis Dee Taylor, speaking; on Friday evening, October 16, there will be an old fashioned prayer meeting with testimony and singing of old hymns; Sunday, October 18, will be dedicated to missions, and Dr. Louis O. Hartman, editor of *Zion's Herald*, will speak at the morning service, and our District Superintendent, Dr. Charles Otto, in the evening; Wednesday evening, October 21, will be the banquet for our "Historical Night," when we shall have many distinguished guests from the Methodist Episcopal Church at large, including former pastors, and representatives from neighboring churches; on Sunday, October 25, Dr. Daniel L. Marsh, president of Boston University, will speak on Education at the morning service, and special programs will be planned by the Sunday School and Epworth League; Professor Elmer R. Leslie will speak in the evening; during November, on Sunday afternoons, special vesper services will be held for organ concerts, at one of which Mr. William E. Zeuch will play. Special exercises in December and the anniversary Watch Night service on New Year's Eve will bring the Centennial to its close.

The fair, on Wednesday and Thursday, November 4 and 5, is called "The Centennial Fair," and will be the finest and largest one the Church has been able to hold for six years. The entertainment for both evenings will be a pageant of the History of St. John's, written by Mrs. Helen Moore Gentleman. Those in charge of the Centennial Fair are: general chairman, Mrs. Elizabeth A. Perkins; publicity, Mrs. Edna M. Beale; decorations, Mrs. Ethel Thomas; president of the Ladies' Aid, Mrs. Eudora Tucker. Chairman of Committees: turkey supper, Mrs. Edith Loring; men's club supper, Mr. Homer C. Perkins; housekeepers' table, Mrs. Minnie Cramer and Mrs. Lilla Gentleman; Christmas gifts, Mrs. Louise Butler; food, Mrs. Ethel Bond; tea room, Mrs. Phoebe A. Paine; ice cream

and tonic, Mrs. Madeline Morgan and Mrs. Pearl Ernst; garden table, Mrs. Cora P. Hale; Philathea table, Mrs. Emma Reck and Mrs. Sara Sargent; Epworth League (handkerchiefs), Miss Jean Taylor; children's table, Mrs. Ercel MacDougall; Philathea group, Mrs. Hazel MacKay; apron table, Mrs. Mabel Lundgren; remembrance table, Mrs. Edna M. Beale; White Elephant, Mrs. Nettie Butterfield; grab table, Whitney Class; museum, Mrs. Ruth Skinner and Mrs. Edith Bixby; movies, Mr. Fred F. Hale; candy table, Mrs. Carrie Roberts; doll carriage parade, Mrs. Mabel Nye; fortune teller and silhouettes.

Attention is called, as we celebrate our one hundredth anniversary, to the harmonious spirit and progressive attitude that has filled the Church since Dr. Taylor and Mrs. Taylor came to Watertown in 1920. No petty dissatisfaction has spoiled the harmony of any of the church relations. Dr. Taylor, besides being an understanding pastor, is known everywhere for his exceptional preaching ability, and his fine Sunday morning sermons and the shorter addresses for evening meetings have long been our pride and inspiration. The men of Watertown, as well as those of our own denomination, think very highly of our pastor, and as a popular member and president of the Rotary Club he has been sent to Rotary Conventions in Denver, Colorado, and in Brussels, Belgium. He has also been Master of Victory Lodge A. F. and A. M., and High Priest of the Watertown Royal Arch Chapter; he has lately been District Deputy Grand High Priest and now is Deputy Grand High Priest of the Grand Royal Arch Chapter. The various societies of our Church are likewise appreciative of his coöperation with their programs.

Mrs. Lois V. Taylor has from the first been universally loved. Her most generous service to the choir for all these years has been outstanding, and many a Sunday morning and many a society meeting has been made more attractive by a solo rendered in her delightful soprano voice. In the records of the Philatheas and of the Woman's Home Missionary Society is special mention of some of her other activities. It can only be added here that there is not a society in St. John's that has not benefited from her work, the gift of her voice and her presence. The rest of the "parsonage family" consisted of Miss Mary Elizabeth (Betty) Taylor and Miss Jean Taylor, both of whom were very little girls when the family first came to Watertown. "Betty" attended Watertown High School



REV. FRANCIS D. TAYLOR, D.D., AND MRS. TAYLOR



and Simmons College, and last month (June, 1936) the church folk were privileged to enjoy the occasion of her marriage to Mr. Fred Albert Miller, at a beautiful church wedding. Jean is a senior at Watertown High School for 1936-37.

One of the most congenial of all parsonage receptions was held in June, 1935, when the Church helped Dr. and Mrs. Taylor celebrate their twenty-fifth wedding anniversary. "Open House" was held all evening, June 25, and several hundred church members called to congratulate the pastor and his wife, who were made especially happy on this occasion by the gift of a complete service (for eight) of sterling silver flatwear, Fairfax pattern, purchased by means of the combined gifts of a large proportion of the church membership.

To complete this chapter, and incidentally to complete this section of the general history of St. John's, two lists are printed, more for the curious satisfaction of those who may read of us in 2036, than for our own enlightenment. First comes the Church Budget of Current Expenses and Benevolences, 1936-37, and last, the Official Board of the Centenary Year.

ST. JOHN'S CHURCH, WATERTOWN	
BUDGET FOR CHURCH YEAR ENDING MARCH 31, 1937	
Pastor's salary . . . . .	\$3,600
Pastor's expenses and supplies . . . . .	480
District superintendent . . . . .	270
Bishop . . . . .	90
Secretary and Collector's salary . . . . .	360
Secretary and Collector's expenses . . . . .	60
Sexton's salary . . . . .	1,300
Conference expenses . . . . .	50
Conference claimants . . . . .	612
Music . . . . .	900
Fuel . . . . .	900
Lighting . . . . .	300
Water . . . . .	40
Printing and Bulletin . . . . .	300
Insurance . . . . .	750
Weekly offering envelopes . . . . .	37
Taxes . . . . .	260
Repairs . . . . .	200

Federation of Churches . . . . .	\$25
One Hundredth Anniversary celebration . . .	300
Miscellaneous . . . . .	125
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	\$10,959
World Service and	
Annual Conference Benevolences . . . .	2,500
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Total . . . . .	\$13,459

### OFFICIAL BOARD — 1936-37

*Trustees:* President, A. Alonzo Huse; treasurer, Herbert L. Paine; clerk, Homer C. Perkins; William R. Beale, Walter G. Frazee, Fred F. Hale, David R. Jones, Byron L. Scribner, Wallace A. Shipton.

*Stewards:* E. J. Armstrong, G. S. Bacon, W. J. Brett, V. C. Brink, R. N. Butterfield, L. H. Chase, L. M. Chase, P. E. Chase, Alfred Cook, W. J. Coumans, C. A. Day, G. W. Delmage, W. M. Evans, L. M. Gentleman, L. A. Gray, Adam Green, R. M. Hatch, G. H. Joyce, C. A. Kerr, W. C. Leonard, C. S. Lovell, W. I. Middleton, K. C. Minty, Mrs. H. L. Paine, Mrs. H. C. Perkins, A. J. Phillips, Miss E. L. Richardson, Ray V. Richardson, Adam Ross, W. R. Sawin, A. K. Scott, F. D. Shaw, A. L. Shipton, H. E. Smith, G. S. Starbird, C. W. Tucker, Miss N. E. Turkington, A. L. Watts, Mrs. A. L. Watts.

*Recording Stewards:* Arthur L. Watts; Communion Steward, Albert F. Leigh; District Steward, William R. Beale; Reserve District Steward, W. Irving Middleton.

*Committees:* Membership, W. A. Shipton. Music: W. M. Evans, Alfred Cook, A. K. Scott, W. J. Coumans, V. C. Brink. Religious Education: A. L. Watts, Mrs. L. M. Gentleman, Miss E. L. Richardson, Miss E. J. Armstrong, Dr. G. S. Bacon. Finance: B. L. Scribner, A. A. Huse, H. C. Perkins, H. L. Paine, A. L. Shipton, W. A. Shipton, A. L. Watts, F. D. Shaw, C. A. Kerr, W. M. Evans, W. C. Leonard, C. W. Tucker, W. I. Middleton. Benevolences, the Finance Committee. Auditing: R. N. Butterfield, C. B. Currie, K. G. MacKay. Church Records, R. M. Hatch. Parsonage: President of Trustees and Parsonage Committee of Ladies' Aid Society. Pastoral Relations and Pulpit Supply: H. L. Paine, F. F. Hale, B. L. Scribner, P. E. Chase, R. V. Richardson. Nominating Com-

mittee, A. L. Watts, C. B. Currie, E. J. Armstrong, W. I. Middleton, Miss Theda L. Pollock. Ushers, B. L. Scribner. Church Federation, R. M. Hatch, G. H. Joyce, W. D. Currie.

*Committees of the Board of Trustees:* Use of Church: H. C. Perkins, F. F. Hale, W. A. Shipton, D. R. Jones. Real Estate: H. C. Perkins, H. L. Paine, A. A. Huse. Sexton: H. L. Paine, H. C. Perkins, B. L. Scribner. Organ: W. A. Shipton, W. R. Beale, W. G. Frazee. Fuel: W. R. Beale. Insurance: H. L. Paine, F. F. Hale, A. A. Huse. Cemetery Lot: D. R. Jones, W. G. Frazee. Resolutions: F. F. Hale, B. L. Scribner, W. G. Frazee.

## APPENDIX

### THE CHOIR

No information is available regarding the choirs of the early years of our Church. The earliest mention obtainable is during the late 60's and early 70's. The choir was then seated by the organ in the rear gallery of the Church on Main Street. Mrs. Fox and Mrs. Bemis are mentioned as being soloists. An interesting feature of the services at that time was that when the congregation arose to sing the hymns, they turned and faced the choir. One of the pastors, evidently newly appointed to the church, was so displeased to see the people thus turn their backs toward him that he turned his back toward them and faced the wall. In 1877, a new organ was placed in the front right-hand corner of the Church and the choir then came down to this new location. At times a choir was seated in the rear gallery for special purposes. During the years that followed, many excellent musical services were given. Soloists, a professional male quartet, and orchestral instruments assisted on special occasions.

When the corner stone of the present church edifice was laid and also when the building was dedicated in 1895, the choir furnished special music for these services. A much better location was provided for the choir in the new Church. A large chancel in the rear of the pulpit platform was a great improvement. Adjoining the chancel was a room designed and equipped for the use of the choir. This was used for the music library and as an assembly room preceding the services.

In 1902, a vested choir of boys and men was formed to sing at the evening services. Much interest was created by this innovation. Latent talent was soon discovered. As a result of the training received, some of the boys went out from this choir and became soloists in the large Episcopal churches in Boston. After a few years, this form of choir was discontinued. Miss Chamberlain was the founder.

Down through the years, with but few short periods when a soloist or quartet was employed, the musical part of the services has been furnished by a chorus choir. Among those who have served as choir directors are Frederick Adelbert Whitney, Richard H. Paine, Austin Howard, Charles R. Fletcher, Mrs. Emilie M. C. Leach, Robert N. Lister, Miss Chamberlain, Mrs. Nellie Holt Hilton, Wallace A. Shipton and Miss Rena I. Bisbee.

WALLACE A. SHIPTON.

Miss Rena I. Bisbee became organist and choir director September 24, 1911. At this time the Church was served by a quartet: soprano, Mrs. Whitcomb; alto, Mrs. Crocker; tenor, Mr. Hill; bass, Mr. E. Willard

Phippen. After two years the quartet was supplanted by a chorus choir under the direction of Mr. Robert N. Lister, who had served in this capacity before. He often used as soloists some of his own pupils, or used them as a quartet. In April, 1914, Mr. Arthur J. Phillips became director, and also baritone soloist. Miss Bess E. Perry was soprano soloist at this time. On Christmas Sunday, 1914, the Harvard String Quartet assisted the choir, Mr. Virgil C. Brink playing first violin; and ever since Mr. Brink has often played with St. John's choir.

On September 2, 1917, Miss Bisbee, the organist, was asked to be director of the chorus choir, as Mr. Phillips was preparing to leave for Y. M. C. A. work in France. Upon his return in 1920, Mr. Phillips again became baritone soloist. Mrs. Pearl Edna Selfridge became soprano soloist in May, 1918, and was of great help in leading the choir. Mr. Chandler Wells served as tenor soloist in this period. The church was closed from September 29 to October 20 in this year because of the influenza epidemic. Mrs. Selfridge resigned during the summer of 1923, and for several months supply soprano soloists were hired for one or two Sundays at a time, and our pastor's wife, Mrs. Taylor, sang the solo parts whenever she was needed. Miss Hildred Polley was finally selected as regular soprano soloist in March, 1924, and Mr. Frank Barnhart the following November, as tenor.

The new Skinner organ, gift of Mr. Frederick Adelbert Whitney, was first used on Christmas Sunday, 1924. The dedication of the organ took place at a vesper organ concert at four o'clock, by Mr. William E. Zeuch, the baritone soloist being Mr. David Blair McClosky. During 1925 and often thereafter, Stephen Bissett, a member of the choir, assisted with his violin in solos and obligatos. Mrs. Esther Little became a member in 1926, and soon was recognized as alto soloist, holding that position up to the present time (1936). Since 1926, also, the name of Kenneth G. MacKay appears often as violinist, and he has also served as bass soloist in the choir. Mr. Herbert L. Robinson, Mr. Harry Scanlan, and Mr. Sam Sharkey were tenors who followed Mr. Barnhart, to be succeeded by Mr. Joseph Wood in 1930, who has been the regular tenor soloist since then. Miss Hildred Polley left in June, 1933, and was succeeded for a time by Mrs. Louise Murray. Our present soprano soloist is Mrs. Eleanor Harris. Mr. Irving Middleton and Mr. Grenfel Swim have been giving their services as baritone and bass soloists, respectively. Substitute organists are Mr. Wallace A. Shipton and Miss Lilla M. Burgess.

Members of the Church who have contributed instrumental solos or obligatos are: Elizabeth Armstrong, flute; Edwin Armstrong, mellophone; Ethel Hall, cello; Ann Burgess, trumpet; Willard Linfield, trumpet; Lilla Burgess, cello; Richard Hatch, flute; Robert Watts, trumpet; Robert Sawin, trombone; Ralph Morgan, baritone horn; and Ruth Linfield, cello.

The backbone of the church music has always been the voices of the church people who have given their services year in and year out for our anthems. A list of the choir as of May, 1936, follows: Rena I. Bisbee, organist; Mrs. Eleanor Harris, soprano; Mr. Joseph Wood, tenor; Mrs.

Esther Little, alto; and sopranos Lois Taylor, Lulu Pollock, Gladys Gray, Hala Phinney, Mary Green, Alice Hutchinson, Olive Brown, Lillian McMurtrie, Edna Roberts, Margaret Colby, Helen Gentleman, Marion Sheffield, Ruth Poole, Jennie Hill, Pauline Brown, and Emily Swim. Altos: Theda Pollock, Winifred Jarvis, Eva Watts, Madeline Morgan, Lilla Burgess, Carrie Roberts, Evelyn McMurtrie, Dorothy Moulton, Marion Ferris, Grace Comey, Lilla Thompson, Mrs. Davis, Eunice Taylor, Jane Boleyn. Tenors: Alvin Vance, Carroll Davison, and Irving Middleton. Basses: Arthur Parks, Richard Hatch, Ralph Morgan, William Frazier, Kenneth MacKay, Grenfel Swim, and Frank Colby.

The choir members have had robes since the middle of Dr. Shepler's pastorate. When the first set gave out in 1929, the choir gave an operetta and raised money to replace them. The robes are black, the women's having simple white starched collars.

RENA I. BISBEE.

## THE ORGAN

Definite information regarding the organ used in the early days of the Church, unfortunately, is lacking. Previous to the year 1877, a small one-manual organ placed in the rear gallery of the church on Main Street furnished music for the services. Among those who presided over this instrument were Miss Waterman, Miss Sara A. Emerson and Mrs. Nordstrom.

In July, 1877, a new organ was purchased. This had two manuals and pedals and was built by George H. Ryder. It was placed in the front right-hand corner of the church and was box-like in appearance. The case was made of dark panels decorated with moulding and wooden ornaments. Surmounting this, the pipes, painted white and trimmed with gilt, were arranged in pyramid shape with the words "Praise Ye the Lord" appearing on them. On the panels above the key desk were the words "Jubilate Deo" and above these was a wooden cross on which were the letters "I. H. S." The organ was blown by hand. As an example of the uncertainty of this method, now obsolete, the writer remembers that at one time when the organ was to sound in the service, nothing but silence prevailed. The pastor descended a few steps from the pulpit and drew a curtain at the side of the organ and exposed the organ boy fast asleep. The specifications were: Great Organ, Open Diapason, 8 feet; Melodia, 8 feet; Dolce, 8 feet; Octave, 4 feet; Fifteenth, 2 feet. Swell Organ, Stopped Diapason, 8 feet; Keraulophon, 8 feet; Flute Celeste, 4 feet; Violin, 4 feet; Oboe (with Bassoon Bass), 8 feet. Pedal Organ, Sub Base, 16 feet. Couplers, Swell to Great, 8 feet; Swell to Pedal, 8 feet; Great to Pedal, 8 feet. Combination Pedals, Full Great; Piano Great; Great to Great, 4 feet; Balanced Swell Pedal; Swell Tremolo.

Mr. Frederick Adelbert Whitney, then at the New England Conservatory of Music, became organist with the installation of the new organ, and many high-grade musical services were given under his direction. When the present church edifice was built in 1895, the organ was

transferred to the new building and again was placed in the front right-hand corner. Instead of using the original case, it was enclosed by an arch. The pipes were gilded and the tablet reading "Jubilate Deo" which was on the case in the old church was placed in the same relative position over the key desk. While the organ suffered some by the transfer, a long step forward was made in the blowing method, as a water motor was installed.

Although living abroad, Mr. Whitney down through the years had planned to give an organ to the Church and often spoke of it on his visits to Watertown. He died before his desire was carried into execution. When the Church was remodelled in 1924, a new four-manual Skinner organ was installed in the specially designed chancel through the generosity provided in Mr. Whitney's will. The following inscription appears on an engraved plate on the console: "To the Glory of God and in Loving Memory of Ruth Richards (Larrabee) Whitney this Organ is Installed. The Gift of her Grandson, Frederick Adelbert Whitney." The organ is divided into three sections, one on the right of the chancel, one on the left and an echo organ at the opposite end of the Church. Only a few pipes appear through the grillwork. These are of natural color and are merely ornamental.

Among those who have served as organists of the Church, in addition to those previously mentioned are: Miss Helen Smith, Miss Hattie Johnson, Arthur Dadmun, Wallace McLaughlin, Mrs. Emilie M. C. Leach, Wallace A. Shipton, Richard P. Law, Miss Estelle Burnham and Miss Rena I. Bisbee, who has served since 1911.

WALLACE A. SHIPTON.

### ST. JOHN'S CHIME

At the Watch Night service, December 31, 1900, the chime in the tower of St. John's Church was dedicated. Twelve strokes on the largest bell at midnight sounded the passing of the year 1900 and the beginning of 1901 and then for forty-five minutes Mr. Chester Meneely played a variety of pieces, showing to those who were permitted to watch him how the chime was played and to those who listened, how harmoniously the bells sounded.

Perhaps a short description of the chime might be interesting. The bells were cast by the Meneely Bell Co. of Troy, N. Y., and were the gift of Mr. Frederick Adelbert Whitney. In the front vestibule of the Church there is a tablet with the following inscription on it. "To the Glory of God and as a loving memorial to my mother, Caroline Isabelle Russell-Whitney, the chime in the tower of this church is installed. Anno Domini MCM. The gift of Frederick Adelbert Whitney." On the largest bell is the following inscription in Latin, "In Memoriam Carolinae Isabellae Russell-Whitney ab filio suo Frederico Adelberto Whitney. Anno Domini MCM." The Beatitudes are also inscribed in Latin on the bells.

The chime is in the key of F and consists of nine bells covering one octave and ranging in weight from a little over a ton to a little over 200 pounds. The total weight is 7,615 pounds. By including an E-flat bell, music that does not have a range of more than an octave may be played either in the key of F or B-flat. All pieces that can be played have to be transposed into one of those keys. The bells are played manually by using quick sharp strokes on levers connected to the bells by rods and chains. Eight of the bells are rigidly fastened to beams arranged in the form of a square, two bells on each side with the largest bell hung above the others so that it may be tolled by a rope the same as an ordinary church bell.

For several years after its installation, the chime was played not only at the Sunday services, but for Class Meeting on Tuesday evening and for Prayer Meeting on Friday evening. Later only the largest bell was tolled for Class and Prayer Meetings. For over thirty years the chime was played three times every holiday.

The playing has been done continuously by members of the Shipton family, Wallace A. Shipton playing from the beginning to the present time, A. Lester Shipton playing continuously since February, 1901, and Miriam G. Shipton since 1926.

A. LESTER SHIPTON.

## MEMORIAL WINDOWS AND TABLETS

A newcomer to St. John's Church is always impressed with the beauty of our stained glass windows, and a well-traveled visitor is even more impressed, for their gorgeous color and perfect artistry are usually found only in cathedral windows of Europe. The possibility of a modern studio being able to successfully copy this supreme art of medieval Europe is a fact of only some thirty years history, since up to that time the stained glass of American concerns seldom, if ever, equalled the product of English or French studios. Within the span of our lives has come such research and improved technique as to make this beautiful adornment of our churches once more one of "the great arts." The conception and execution of a fine stained glass window now ranks with painting and sculpture, and our costly windows will be worthy of preservation long after the laws of time may have condemned the rest of the present St. John's Church edifice to oblivion. All but four of the church memorial windows were the gifts of Mr. Frederick A. Whitney, in 1919. They were executed in English antique glass, and represented the work of many men for over a year, each piece of glass being selected, painted, baked, and assembled with great care and skill. The artists and workers were of the Montague Castle-London Company of Birmingham, England, with offices in New York.

A brief listing of the windows and the memorial tablets follows: The front vestibule window represents St. George vanquishing the dragon, a fitting guard to the house of God. This was presented by the Trustees of the Church, through the liberality of Mr. Whitney, in honor

of the Reverend Daniel Richards, pastor of the Methodist Episcopal Church when the Main Street edifice was built in 1847.

Bronze plaques mounted on mahogany in the vestibule honor the memory of Mrs. Wicks and Miss Lyda Wicks, and tell the story of the founding of the Church. A pure white marble tablet tells of the dedication of the chimes on December 31, 1900, to Caroline Isabelle Russell-Whitney. These, too, were the gift of her son, Mr. Frederick Whitney.

The gem-like colors in the beautifully designed little windows of the swinging doors (from the front vestibule into the auditorium) were given in memory of Mr. Chester Sprague, 1850-1910, long a Trustee of the Church. On the east wall of the auditorium are two marble tablets, presented by the parish, the one on the left in honor of the Reverend George Pickering, and the one on the right in honor of all the Founders.

The tall rectangular windows in this eastern wall are handsome and dignified. The Shaw Memorial window, in the center, pictures "Christ Among the Doctors," and had been presented years before by the Shaw family in honor of Mr. Oliver Shaw and his wife Miranda (aunt and uncle of Mr. B. M. Shaw). At this later time Mr. Whitney added an ornamental glass border to it which greatly increased its attractiveness and dignity. To the left of the Shaw window is one picturing "Jesus, the Good Shepherd, Caring for his Flock," presented in honor of Mr. Leonard Whitney, 1793-1878, and his wife, founders of our society. The window on the right, the figure of St. John, an eagle at his feet, emblem of his mighty and soaring Gospel, was given in memory of Mr. Frederick Whitney's niece, Isabel, who died a tragic, accidental death in 1906.

The small, beautiful "Adoration of the Magi" window, set in the door to the choir room, is a perfect unit of jewelled color and Italian design. Picturing as it does the Wise Men adoring the Christ Child and His Mother, it would make a most appropriate window for our little baptistry, but it is not large enough. It is a window worth much study and admiration, and was given in memory of Father Edward Porter, 1820-1910, a Trustee for many years.

The five windows in the chancel, which are now curtained because of the glare from them on sunny Sabbaths, honor Mr. George S. Emerson. The splendid tall lectern was given in memory of Mr. Frederick A. Whitney by his lifelong friend, Mr. Walter E. C. Worth, in 1921. The bronze tablet with its ecclesiastical coat-of-arms, dedication, and honor list of those serving their country in 1917-18 was a gift of Mr. Whitney. For this list of Service Men, see the Appendix, Record number 5. The pure white marble font in the southwest corner of the auditorium was presented many years ago, in 1885, to the old church on Main Street. Moved in 1895 to the new building, it was placed on a spot some ten feet in front of the present pulpit. In the remodelling plans, the font was moved to the left-hand side of the auditorium, its present location, under the smaller front tower. It was given by Mr. Whitney in honor of his sister, Emily, and the first children baptized from it were Isabel Whitney (mentioned above, an elder sister of Mr. Harold O. Whitney) and a child of Mr. and Mrs. Richard Paine.

The most gorgeous of all our brilliant windows doubtless is the largest one in the south wall, entitled "The Transfiguration." This window in 1919 replaced the original Whitney memorial window of 1895. Quoting from the artist's own description, we find, "The Transfiguration is as pictured in the words of Matthew, Mark, and Luke: 'He was transfigured before them. His face shone as the sun, and his raiment became exceeding white as snow. And behold, two men were talking with him, and they were Moses and Elias; who appeared in glory and spake of His decease which He should accomplish at Jerusalem.' On one side of the central figure is Moses receiving the Ten Commandments on Mt. Sinai; on the other side is the angel appearing to Elias (Elijah) in the desert as he fled towards Sinai after his victory over the priests of Baal on Mt. Carmel. Thus on either side of the transfigured Savior we have represented the Law and the Prophets, who prepared the way for His coming.

Below this are seven panels in which are portrayed the 'Seven Spirits which are before His throne,' so often mentioned in the book of Revelation. 'These things saith He that hath the seven spirits of God, and the seven stars the seven lamps of fire burning before His Throne, which are the seven spirits of God sent forth into all the earth.' They symbolize the perfection of God's character, of the Gospel of His Son, of the flaming activity and manifold ways in which this expresses itself among men until His Kingdom shall at last transfigure and glorify all mankind. Two of the names attached to these, Michael the archangel, and Gabriel who was sent from God to Mary, we know from the Holy Scriptures; the others were added by the early Christian fathers."

In the chapel there is a decorative memorial window placed by Mrs. Abbie Learned Hanaford, in memory of Samuel Learned, Ruth Ann Learned, and Hiram Wesley Learned. In the chapel vestibule are two windows also of the group given by Mr. Whitney in 1919. "Isaiah," on the left, is in memory of Cynthia Brown Whitney, 1830-1917. "Ezekiel," on the right, honors Mr. Frank John Berry, 1835-1908, long a Trustee of St. John's, and father of Mrs. Eva B. Lovell. It was Mrs. Lovell, we wish to add at this point, who designed and gave to us the beautiful white cloths embroidered and trimmed with gold (for the altar, pulpit, lectern, and altar table), which we use on all Christmas, Easter, and other festive Sundays of our church year.

ELINORE H. MIDDLETON.

#### ST. JOHN'S MEN IN THE SERVICE OF THEIR COUNTRY, 1917-18, AND FOLLOWING

Ernest M. Allen, John K. Allen, Oscar R. J. Anderson, Joseph Bailey, Paul C. Balch, Leland Curtis Bixby, George W. Blanchard, Virgil C. Brink, George F. Campbell, Marvin W. Campbell, Leroy H. Crosby, Walter A. Cutlip, Philip Darch, Lawrence B. Davis, Joseph Delmage, George W. Gardiner, Ralph C. Gardiner, Harold Abram Godwin, David Golder, William M. Gorham, Douglas J. Hackett,

William L. Hackett, Richard C. Hodges, Alfred L. Hooper, Carlos Howard, Charles E. Howell, Miles H. Hubbard, Carl W. Huckins, Edward Joy, Thomas P. Joy, Henry A. Keefe, James L. Keefe, Jason E. Keefe, Erwin M. Kenison, Rudolph A. Lundstrom, Clarence S. McArthur, John E. McArthur, Daniel A. MacAuley, Jr., Neil Hector MacAuley, William E. Merrill, Larchie MacPhail, Edward B. Packard, Richard H. Pascoe, Arthur J. Phillips, Ira D. Phillips, Henry Roscoe Pollock, Roy L. Pray, Edward E. Perkins, Benjamin Quickmire, Edwin M. Richardson, Ray V. Richardson, Raymond H. Ripley, Frederic A. Robinson, Harry N. Robinson, James F. Ryder, Arthur G. Seale, Delbert Scott Smith, Bartlett M. Shaw, Jr., Joseph Shaw, Eliot Shaw, William S. Shaw, Allen M. Sloane, Albert W. Thompson, Reginald B. Thompson, Harold S. Tuck, Neil E. Tillotson, Lincoln F. Watts, Harold O. Whitney, Richard T. Willson, Clifford Wheeler, Frank H. Wood, and Robert J. Young.

### THE LADIES' AID SOCIETY

A pastor when asked to give the specific work of a Ladies' Aid Society replied, "To provide and serve church suppers, look after the church furnishings, and supply the needs of the parsonage." While St. John's Ladies' Aid have fulfilled to the letter this definition, its members have never been "Hewers of wood and drawers of water only." The scope of their work has been much broader, always being ready to help in any emergency in St. John's, but at the same time extending aid far beyond the confines of their own church. A Constitution adopted in March, 1883, begins, "The Society shall be called The Ladies' Social Circle of the M. E. Church of Watertown," but is otherwise surprisingly like the one we have today. However the records of 1900 refer to it as the Ladies' Aid Society, and as such it has been known ever since, and has ever truly been the right-hand aid of the pastor. The object of the society is fourfold. "1. To supply and keep in repair the furnishings of the parsonage. 2. To aid in securing the financial prosperity of the Church. 3. To seek out and aid such in our congregation or Sunday school as need benevolent assistance. 4. To provide opportunity for social intercourse and entertainment by which the members of our Church and congregation may be brought together in the family relation."

The monthly suppers have always been a feature, and afforded a splendid opportunity for fine fellowship. In the early 1900's the price was fifteen cents, including entertainment. Ice cream was always mentioned as part of the menu, and in 1906 it was voted to no longer serve ice cream at a fifteen-cent supper. Even during these years, it was an established custom that the men should get up one supper a year for the ladies, and in January, 1902, the Methodist Club served a supper at which five hundred sat down. The records of 1906 read, "Since the Men's Club did not serve us a supper this year, it has been suggested that perhaps they will esteem it a favor to give the ladies a May breakfast."

Our Annual Bazaar has been one of our largest sources of income.

In the early days this annual sale used to be held on April 19, often in the Town Hall. In 1905 it was noted "Master Harold Whitney kindly consented to exhibit the gramophone for an hour," and the records of that year read, "One of the hardest things we have to do is to provide pleasing and attractive entertainment after the church suppers," and in 1936 we can echo these words. "The Country School" seems to have been a favorite form of entertainment, also tableaux and pantomimes. Nearly four hundred listened to a program after the monthly supper in February, 1903, put on by the young people.

A red-letter day in the calendar each year for more than thirty years was the May party for the Sunday school children, which was always a source of delight to the little folks, and was only discontinued a few years ago because the children seemed to have so many other interests.

The Calling Committee has had a wonderful opportunity for service, and the amount of calls made in the earlier years is quite astounding. Four hundred or five hundred a year was quite the usual thing, but the highest figure noted was seven hundred and eighty in 1902. It would be difficult indeed to estimate the influence of these calls, the sick folks cheered, the sorrowing hearts comforted, and the newcomers brought into definite relations with the Church.

In October, 1903 the last instalment was paid the Trustees on the pledge of \$600 for our new Church, and in 1905 a pledge of \$500 more was voted toward the Church debt. In 1911 the records state, "The most satisfying accomplishment of the year has been the opportunity to pay the last \$50 on the church mortgage, and the recalling when the Ladies' Aid had the privilege of making the first payment on our church property: some of our members have helped carry the burden from first to last."

All-day sewing meetings have always been in vogue, and the records of 1908 read, "At 12.30 the Sewing Craft was called from labor to refreshment." In recent years the all-day sewing meetings have not been quite so frequent, but at the close of every meeting, tea has been served, and a social hour enjoyed.

In May, 1909, it was voted that five dollars be deposited in the bank as a nucleus for furnishings of a room under consideration at the Old Folk's Home in Watertown, and this amount was gradually added to until the keeping in repair of the Methodist room in this Home became one of our regular donations. In 1932 we refurnished this room as a bedroom, and it is still our privilege to provide its needs.

The furnishings of the Church and parsonage have always been the foremost care of the Ladies' Aid, and the records are filled with its accomplishments in this line. The society has never turned a deaf ear to any need in St. John's, and dining room and kitchen equipment have always been splendidly kept up. In 1911 we read, "We are rejoicing in our new parsonage, and are glad to have been permitted to add to its many attractions." Our reports are but the reiteration of church and parsonage improvements all through the years, which to relate in detail here would be impossible. Suffice it to say that no committee has functioned to better advantage than our Parsonage Committee.

It has been our custom to give a reception to our new or returning pastor and wife each year, which has been a happy occasion. That of 1912 seems worthy of note. It was planned that the reception be given at the close of the Friday evening service, to be in the nature of a surprise to the pastor and his wife, Rev. and Mrs. Charles W. Holden. "The expression on the pastor's face, as the usually scantily filled room was filled to overflowing, proved it was indeed a surprise."

The Easter Bazaar of 1914 featured a novel "pay for what you eat" supper and at the Christmas fair and supper that year "one of the largest crowds ever attended, necessitating the setting of second tables, and turning many away." For several years following, the entertainments after the monthly suppers were provided by different organizations of the Church, often by Sunday school classes, which furnished variety and created interest. As early as 1916 we had a Hospitality Committee to welcome strangers after the Sunday morning service, and a similar committee still performs that important work.

In 1917 and 1918 the annual fair was given up, the women not having the heart for it on account of war conditions, devoting their energies instead to work for the Red Cross, of which they did a considerable amount. In 1918 and 1919 Mr. Ambrose J. Shipton presented our society with two one hundred dollar Liberty bonds, in memory of his wives, Tryphena Shipton and Mary Davis Shipton, which became known as our Endowment Fund. In 1921, a bequest in the will of Mrs. Cyrus Campbell added still another hundred dollars to this fund, known as the "Laura Campbell Memorial."

In 1919, 1927 and 1934, we entertained the Ladies' Aid Union, serving luncheon in two churches on each occasion. In 1927, 685 women partook of the luncheon. We have also been hostess to the women's societies of the Federated Churches twice. For many years we used to serve the annual church supper in January, and share the expenses of same with the Church. We have always been ready to serve refreshments for Watch Night service, and for Every-Member Canvass workers, or any occasion when our services were needed.

Financially the society has been of vital assistance to the Church. It has always made a weekly pledge to the current expenses, which amount has been steadily increased, until in 1931 it was doubled to ten dollars, at which figure it has remained to the present time. In March, 1924, plans for the remodelling of our Church were presented to us by our pastor, Dr. Taylor, and we immediately pledged \$5,000, to be paid over a period of five years, our slogan being "Boom St. John's." Mrs. Phoebe A. Paine was the president during this remodelling period, and under her competent leadership, when the time of the annual meeting in March, 1927 came, this \$5,000 had been paid in full, and we were so elated we promptly pledged \$2,500 more, and in April, 1928, still another \$2,500, \$10,000 in all, and all paid within the five-year limit. This seemed like accomplishing the impossible, but the vision, courage, determination and faith of our women brought it to pass.

Longings for a "real ladies' parlor" were abundantly fulfilled in the

remodelling, and in April, 1925, the new ladies' parlor and kitchenette were ready for use. Personal gifts from several members of the society and Church, some of whom have since gone to their eternal home, added materially to the beauty of the room. It may be interesting to note that the total cost of the furnishings of our ladies' parlor amounted to \$2,426.

During the years from 1923-28, through varied activities of our groups, considerable sums of money were added to our treasury. Since that time they have continued to serve the Men's Club suppers, which has been a source of income for our society. Our Christmas bazaar of 1926, with its beautiful red and green decorations, was called our "prettiest bazaar," and was repeated the following year. The largest amounts raised from the annual bazaar were in 1925, 1926 and 1927, over \$2,300 being raised in this latter year, with Mrs. Gertrude L. Huse as the capable chairman. This splendid result could not have been attained without the untiring zeal of our women and the coöperation of every organization in the Church. The turkey and harvest suppers, the latter served by the men, have always been a feature of our fairs, and the entertainment which followed a great attraction. Amateur plays have been the favorite form of amusement for many years, and have displayed to good advantage the varied talents of our young people. To Mrs. Lillie Simmons we owe a great debt of gratitude for her unceasing efforts through many years to provide us with pleasing and wholesome entertainment. Perhaps the high spot in entertainment achievement was reached at our fair in 1934, when "Grandmother's Garden Party" was presented, a truly lovely portrayal of the various stages in the life of a woman.

The monthly suppers and annual fair have been our largest means of raising money, but in addition food sales and luncheons, serving Men's Club suppers, coin cards, selling silver polish, cooking classes and rummage sales have played a varied and considerable part.

Our Friendly Committee have performed a very beautiful ministry in sending flowers and fruit to sick and sorrowing. In 1905 it was reported "The letters we receive in return are beautiful," and this is equally true of the letters of appreciation received today. As early as 1899, our elderly and shut-in members were cheered with a card at Christmas, and this is still a pleasant custom with us. Several of our older members are also remembered with flowers on their birthday.

Our Benevolent and Supply Committee have done a noble work through the years, always being ready to furnish clothes for Sunday school children or food for needy families in the Church, and many a Thanksgiving or Christmas dinner has gladdened the hearts of those who otherwise would not have fared so well.

The gifts to philanthropic enterprises outside our Church have been made to very worth-while causes. The first gift to the Watertown District Nursing Association was in 1903, and an annual donation has been made to this splendid work ever since. Annual donations to Morgan Memorial and Deaconess Aid soon followed, and later Italian Mission, and chairmen from our society have represented these various causes.

In 1921, \$100 was given to White Cross Hospital work; in 1923, \$150 for a ward bed in the Deaconess Hospital; and in 1932, \$100 to the Deaconess Hospital Fund. In 1930 we pledged \$500 to the Pension Fund over a five-year period. Smaller donations throughout the years, both in St. John's and outside, are too numerous to mention.

In October, 1929 we had the pleasure of giving a reception to Dr. and Mrs. William G. Richardson, in commemoration of their fiftieth wedding anniversary. On the anniversary date in July, a group of about fifty journeyed to the summer home of the Richardson's in Marshfield to extend their felicitations on this happy occasion.

In September, 1933 it was voted to give the last \$500 on the mortgage for the Remodelling Fund, and at a memorable service, at which Bishop Burns was present, the mortgage was burned with fitting ceremonies and great rejoicing.

In 1934 we adopted one of the old ladies at the Deaconess Home in Concord, with the idea of showing her little special attentions in the way of calls, cards and remembrances at Christmas and on her birthday.

In June, 1935 it was our privilege to give our pastor and wife, Dr. and Mrs. F. D. Taylor, a reception at the parsonage, in honor of their twenty-fifth wedding anniversary, at which time they were presented with a gift of silver in which a great number of the church and congregation had the pleasure of sharing.

In this anniversary year we are looking forward with high hopes, enthusiastically planning and working for our Centennial Bazaar, anticipating, with Mrs. Elizabeth A. Perkins as the efficient general chairman, a bigger, busier, and better bazaar than ever before.

In bringing this history to a close, it seems fitting that the following officers who have served us over periods of several consecutive years should receive honorable mention: Mrs. Elvira A. Sprague, who served as treasurer from 1909 until her death in 1921; Mrs. Phoebe A. Paine, who served as president from 1923 to 1928; Mrs. Gertrude L. Utting, who completed eight years of service as secretary in March, 1929; Mrs. Eva B. Watts, who served as her successor for six years; Mrs. Rena M. Fancy, who rounds out twelve years of service as treasurer this anniversary year; and Mrs. Lillie Simmons, who served as second vice-president from 1929 to 1936. Our chaplains, too, who have served as our spiritual guides over long periods of time, deserve special recognition: Mrs. Sarah H. Berry, from 1906 to 1916; Mrs. Helen L. Richardson from 1918 to 1926; and Mrs. Lois V. Taylor, from 1926 to the present time.

Following is a list of the presidents of the Ladies' Aid, beginning with the year 1900, two of whom were called to the Church Triumphant while in active service, Mrs. Hannah H. Bixby and Mrs. Eva B. Lovell.

1900-1901	Mrs. Elvira A. Sprague	1913-1914	Mrs. Hannah H. Bixby
1901-1907	Mrs. Mary W. Priest	1914-1915	Mrs. Phoebe A. Paine
1907-1909	Mrs. Elvira A. Sprague	1915-1916	Dr. Sara A. Emerson
1909-1910	Mrs. Nellie C. Stantion		(Acting President)
1910-1913	Mrs. Abbie Howard Starr	1916-1918	Mrs. Hannah H. Bixby

1918-1919 Mrs. Phoebe A. Paine  
 1919-1922 Mrs. Maria A. Day  
 1922-1923 Mrs. Elizabeth A. Perkins  
 1923-1928 Mrs. Phoebe A. Paine  
 1928-1929 Mrs. Gertrude L. Huse

1929-1930 Mrs. Ethel M. Thomas  
 1930-1934 Mrs. Edna M. Beale  
 1934-1935 Mrs. Eva B. Lovell  
 1935-1936 Mrs. Eva B. Watts  
 1936- Mrs. Eudora Tucker

In summing up our activities it might seem that, like Martha of old, we had been "cumbered with much serving" and had devoted very little time to the contemplation of spiritual values. But who can tell how much of our strength to accomplish great tasks has come from the few quiet moments spent in communion with God at the beginning of each meeting, when our chaplains have led us to the throne of grace, and inspired us, like Mary, to "choose the better part."

EDNA M. BEALE.

### WOMAN'S FOREIGN MISSIONARY SOCIETY

It was not until 1904 that the Woman's Foreign Missionary Society began to hand in an annual report to the Fourth Quarterly Conference. For information about Foreign Missionary work before this date, therefore, we turned to Mrs. William Richardson, who wrote: "When I became President of the W. F. M. S. of the Watertown Church in 1887 (which office I held during the five years of our pastorate) the attendance was small because the hour of meeting — half past three on the last Sunday afternoon of each month — was unfavorable to a large attendance. In those days folks went to two services and Sunday school!

In 1890 we cast about to see what could be done to secure a larger attendance of the women of all ages. Through the kindness of the Epworth League, our meeting was given the place of the regular League meeting on the last Sunday night of each month. All the young women were invited, and *came*. The young men had a meeting of their own, but it was not long before, hearing how interesting the meetings were, they asked why they could not come to missionary meeting too! At the next annual meeting it was voted to admit any who cared to come. The smallest attendance in the quarter ending March, 1892, was 85; the largest, 100.

In this way began the Epworth League monthly missionary meeting and also in this way the W. F. M. S. took on a new life."

From the Quarterly Conference records of 1904 and the following years is selected other general information. In 1904, Mrs. Abbie Howard Starr was president. The principal benevolences were six "shares," at \$10 a share, in the salaries of six missionaries, and a \$20 scholarship for a school in China. In 1907, we find Mrs. Starr president and Mrs. Tennys Bliefling, secretary. The largest number attending their meetings was 38, and the year's total receipts were \$91. A slight increase is shown in 1909, when 45 members attended a meeting, and \$100 was sent to the Confer-

ence from the Watertown society. It was in 1909 that Miss Sara F. Emerson became president, a position she loyally assumed for 15 years. Their study book was "The Nearer and the Farther East."

By 1910 the membership was 50, meetings being held at 5.30 on the third Sunday afternoon of each month. The most popular program was one of "Living Pictures," when forty young ladies in costumes of the Orient presented "Women of the Orient." In 1911 increased receipts allowed a budget of \$214, some of the money being designated for the William Butler Memorial Hospital in Baroda, India, a school in Seoul, and missionaries' salaries. The next year's report tells of the organization of twenty-three girls under the guidance of Miss Nellie Turkington, as the "Standard Bearers." By 1915, the Standard Bearer group was supplemented by the "King's Herald" (younger), and by six little "Light Bearers" — names from the Cradle Roll. The W. F. M. S. budget was \$220, and meetings were now held on the fourth Monday evening of the month. Principal events of the year were the May Breakfast and a Sunday evening missionary pageant. In 1916 Miss Maude Hodges is reported leader of the Standard Bearers and Mrs. Joseph M. Shepler as Roll-Keeper for the Little Light Bearers. It was this same year that the New England Branch of the W. F. M. S. held its conference at our Church, an arrangement which the ladies considered a great honor.

In 1917 the monthly meetings were all held in the homes of members because of the national fuel shortage. Ironically the textbook chosen was "World Missions and World Peace." The membership was 61, the budget, \$214, and the King's Herald is recorded as working splendidly under the guidance of Miss Ethel Hall. In May a Rummage Sale was held and \$53 was realized, but this was an unusual event to take place under the W. F. M. S. auspices. The organization preferred to secure its funds from voluntary subscriptions and mite boxes rather than from money-making schemes. Miss Mary Beiler's school in Korea was one of the most favored benevolences every year, receiving a \$25 scholarship and personal shipments besides. With the entrance of our country into the World War, the members of the W. F. M. S. complied with many requests to participate in relief work for French war orphans.

In 1918 an extensive drive was made to secure new members, and the "Great Visitation" of March 22 gained them 26 new ones. The total membership was now 93, and the budget had risen to \$315. The "Jubilee Year" of 1919 found the W. F. M. S. coöperating with Dr. Shepler and his local church council to make "The Centenary" a success in Watertown. Another Standard Bearer Group was formed by the Sunday School class of Miss Nellie Smith, with the idea of helping as much as possible French children at the orphanage of Grenoble, France. Miss Florence Turkington was working with the younger "King's Herald." By 1922, the W. F. M. S. had begun to mirror the prosperity of the Church as a whole, and the budget proudly sent to conference was \$450, and the membership roll, 108. In the following year came the first of the substantial contributions to the W. F. M. S. budget by the newly formed Galilea-Philathea Class, this time one of \$50. Several "Life Membership" subscriptions

were given around this time, the money from these being paid into the "Sunset Fund" for missionaries who have been obliged to retire.

The last year of Miss Sara Emerson's splendid service was 1924, when the society was organized into groups for the purpose of getting new members. The benevolences of this year were rather concentrated in Japan on account of the terrible earthquake and attending disasters there.

The report of 1925 gives the W. F. M. S. membership as 115, Mrs. Bessie Linfield as president, a large budget, and \$90 raised beyond this for the interchurch debt. Mrs. Linfield was president in 1926, 1927, and 1928. In 1927 a budget of \$732 was sent to the treasurer of the Conference, an amount which exceeded the St. John's W. F. M. S. apportionment by \$111. In 1928 the report is for 96 members, the president deprecating the only "fair" attendance at meetings.

The next available annual report is the report of 1931, Miss Luliona Barker, president. The budget of \$500 was raised by a reduced membership of 75, a really heroic feat. The following year the president was glad to be able to report that the high standard of giving had continued in spite of the "hard times," but attendance was still unsatisfactory. The story is the same for 1933, the budget of \$300 plus dues being met by the sacrificial efforts of a comparatively small group. The proceeds from a St. Patrick's Day supper, with Rev. William R. Leslie the speaker, was of great assistance to Miss Barker in fulfilling the budget.

Because of the unsatisfactory state of affairs, an experiment was tried for the 1934-35 season, and the W. F. M. S. and the W. H. M. S. planned to meet together on the same evening. There were to be two separate corps of officers, and two budgets, and the meetings were to alternate from Foreign to Home Missionary interests. The president of the W. F. M. S., Miss Barker, reported in the spring of 1935 that the experiment had worked out well. Although the combined memberships had not increased, nevertheless the strain and undue sacrifice of a loyal few had been relieved, and a spirit of coöperation and appreciation for both fields of work had certainly begun to appear. The experiment having been a success, the idea was carried even farther in the spring of 1935, and the two societies became one. Mrs. Edna W. Beale was elected president, and at the end of her first year in office, March, 1936, filed an annual report which brings up to date most efficiently the splendid history of the Woman's Foreign Missionary Society. This report and the list of officers for 1936-37 will be found at the end of the next article, Record number 8.

ELINORE H. MIDDLETON.

## WOMAN'S HOME MISSIONARY SOCIETY

With the help of Mrs. William R. Richardson, it was found that as early as 1887 the Home Missionary Work of the Methodist Church on Main Street was carried on by the Golden Rule Mission Band. This was

a wonderfully active organization of the young women and girls of the Church who did much charitable and supply work for needy ministers' families. Later it became "The King's Daughters," and finally "The Woman's Home Missionary Society."

In the general reports of the Fourth Quarterly Conference of 1904 mention is first made of welfare work done by the W. H. M. S. for the Morgan Memorial. In 1906, record is made of Christmas boxes sent by the society to the Immigrants' Home in Boston, and to the Watts de Peyster Home, Tivoli-on-the-Hudson, New York. After 1907, when an annual report was sent in by Mrs. Eva Berry Davis, the progress of the group is clear. The W. H. M. S. was legally organized, Mrs. Davis recorded, in June, 1906, when "The King's Daughters" disbanded. The benevolent and charity list adopted soon after shows that the work then was much the same as we now know it — Deaconess Hospital, Medical Mission, Morgan Memorial, and others. The budget was \$119 that first year, and a new young girls' group, "The Sunshine Band," was formed under Mrs. Starr. One of the most important branches of the Home Mission work for some ten years was considered to be the Americanization and religious help given to the Armenian immigrants of East Watertown, and it is too bad the society was not in a position to give even more financial and educational aid than it did. However, it did help to pay the rent for a reading room in the East End, and to furnish it. An organ was given by an interested gentleman of Armenian descent, and religious song services were held there. Mr. Hodges had a big blackboard made and installed, and under the W. H. M. S., Sunday services were provided there at three o'clock. Members of the W. H. M. S. were asked to spend at least one evening a month at the reading room, trying to help some one read English. Funds were also collected to buy bibles for Armenian homes where interest was shown.

By 1909 the W. H. M. S. numbered twenty-six members, and \$51 was raised by means of subscriptions and mite boxes. In this year the Sunshine Band became the Sunshine Queen Esther Circle, and a "Mothers' Jewels" group was formed for the little ones. The year 1910 found Lucy Sanderson president, with a subscription of \$28 to Armenian work the largest single gift. The following year a membership of thirty-two is quoted and a budget of \$187, Lucy Sanderson again in office. In 1911, besides the regular budget, \$100 was raised for the Immigrants' Home Building Fund. Christmas boxes were particularly generous, and the Queen Esthers donated the \$16 they had raised from their "Hard Times Supper."

Reports from 1915 and 1916 show that Mrs. Eva Berry Davis was serving again as president. The budget, like that of the W. F. M. S., was always raised by subscription and donation, but in 1917 it was found necessary to have a food sale to meet the items they had promised charity. It was in 1917 that the "Home Guards" were organized under the direction of Mrs. Davis. These were younger girls than the Queen Esthers, the latter carrying on as before with a budget of their own; Miss Mildred Pollock was their superintendent. Miss E. Louise Richardson

became president of the W. H. M. S. in 1917. The budget was \$78, and \$32 more was earned by serving meals at the big District Meeting which was held at our Church. Barrels were sent to needy families, as usual. A reading circle on "Missions" was formed during Lent, nineteen attending. The next year showed a membership drive which netted twenty-six new members, the society then numbering ninety-one. One feature of the programs of 1918 was a "shower" held to help outfit a ward in the hospital at Camp Devens, Ayer, Mass.

The year 1919 was a banner one for the Watertown group. At the Cambridge District Conference they were awarded the "Efficiency Pennant" for making the greatest gains and showing the most marked efficiency in every work, being second in supply work only to the big society in the Newtonville church. Copying the Morgan Memorial system, the ladies had given out large paper bags to be used for the collecting of clothing and other articles suitable for our missionary barrels. Miss Richardson still served as president, and was pleased to receive \$100, in behalf of the W. H. M. S., from the will of Mrs. Cyrus D. Campbell, for benevolent work.

Miss Nellie B. Smith became president, in 1920, of a group then numbering 100, and served for two years. The \$105 budget was raised largely by voluntary contributions. The Home Guard worked hard for the Cooper Community Center, an organization also substantially remembered by the elder society. Mrs. Lois V. Taylor was president for the year 1922-23, the textbook studied being "The Negro Question," and members on the roll, 112. Watertown was proud that one of its own group, Mrs. Bixby (Eva Berry Davis), was president of the New England Conference of the W. H. M. S. this year, and she spoke at the society's annual open meeting on a Sunday night in November. Nearly \$350 passed through the treasurer's hands from 1922 to 1923.

The year 1924 found Mrs. Eva L. Shipton president, serving a prosperous society and administering a \$551 budget. Once again the Watertown branch was proud to receive the District Banner for efficiency. Nineteen hundred and twenty-six was another time when St. John's was host to the two-day New England Conference. Two luncheons and one banquet were served and a fine pageant presented. As an aid in fulfilling the promises of the 1927 budget, organ concerts were given on the beautiful new Skinner organ, two by Mr. Wallace A. Shipton and one by Miss Rena I. Bisbee. Mrs. Shipton continued as president until May, 1928, the society enjoying great prosperity in the latter year. All pledges were paid up by February, so an extra \$100 was given to Medical Missions before the year was out. Total expenditures were \$497.

Miss E. Louise Richardson was president of the W. H. M. S. from spring 1928 until 1932. During this period there was an average active membership of around eighty members, an average attendance of forty-four. One favorite textbook of these years was "The Americanization and Christianization of the Great Mass of the Underprivileged in America." The society gratefully acknowledged the coöperation of the new District Superintendent, Dr. Charles Otto, in their work. Mrs.

Minnie P. Cramer became president in the spring of 1932 and served for three years, until the final merging of the two societies. During her first year in office she was glad to accept in behalf of the society two bequests, one of \$100 from the will of Mrs. W. W. Corson, and the other for \$500 from the estate of Mrs. Helen Robinson. During the 1934-35 year, the W. H. M. S. joined tentatively with the W. F. M. S., holding six joint meetings, with separate officers, the presidents presiding alternately. At the end of the year's trial, it was voted to continue the arrangement permanently, under one corps of officers, however. All women of the Church feel that the second year has proven even happier and more successful than the first, and so the history of the two societies will be concluded by Mrs. William R. Beale's report for the new "Women's Missionary Society" to the Fourth Quarterly Conference, February, 1936.

"The Home and Foreign Missionary Societies have been united this year, for the first time, under one corps of officers, and the arrangement seems to be a satisfactory one, and one which has tended toward greater unity. The monthly meetings have been exceptionally well attended, and the programs most interesting.

The first meeting at the parsonage brought out a large number, and at the next two meetings we were privileged to hear Mrs. Richardson and Miss Louise speak in their own inimitable manner. One of these occasions was a Guest Night, and visitors came from Waltham and Belmont churches. The Christmas meeting took the form of a shower for Cooper Community Centre, together with a playlet, and at our last meeting we had a most interesting national speaker on Young People's work. This month we are to have Mrs. Edward C. Camp, wife of our neighboring pastor, speak on 'Why Should We Be Enthusiastic about Missions?' Much credit is due Mrs. Cramer and Miss Barker, the two presidents of last year, for so ably arranging this year's program.

We have quite a budget to raise, \$200 for our Home work, and \$212.50 for the Foreign, but we are hopeful of reaching the goal, and have to thank the Philathea classes and several individuals in the Church for helping us by their gifts. We have already paid the Conference Treasurer \$55 on our Home work, and \$80 on our Foreign, and this does not include the receipts from our funds. Our mite boxes have been distributed more widely than ever before this year, and Mrs. Paine, the chairman of our Ways and Means Committee, successfully carried through two luncheons for us. Our Continental Breakfast, put on by Mrs. Ethel Thomas, was a real success, and we have a St. Patrick's Supper, a Silver Tea and Rummage Sale coming along later. We are trying to leave no stone unturned to raise our apportionments if possible.

Our membership is increasing, having had new members at every meeting, and we have had many kind friends working for us this year whose faces were new in a missionary meeting.

I wish you might sometime hear the report of our Supply Chairman, Mrs. Hutchins, when she tells what has gone in a barrel to some poor southern pastor and family. When that barrel arrives, there is nothing much left for that family to desire; at any rate, their immediate and

most pressing needs are taken care of. The contents this year were valued at more than \$49. We also sent \$20 worth of canned goods and toys and \$8.65 in cash to Cooper Community Centre at Christmas time, and \$9 in cash to buy gifts for our missionaries in the foreign field.

We are much pleased this year to have organized junior societies, the Queen Esther Standard Bearers, with Miss Grace Comey and Miss Hazel Gentleman as leaders, and the Junior Service League, with Mrs. Lawrence Gentleman as leader.

On February 23, we are to have the privilege of holding our Thank-Offering service on Sunday morning, and you will have the opportunity of having a very fine speaker from the North India Conference, Rev. Murray I. Titus, home on furlough. We are hoping to realize a considerable amount from the special offering on that morning."

The officers for the society for the Centennial year, 1936-37, are as follows: president, Edna M. Beale; vice-president, Lois V. Taylor; treasurer, Dora Lefavor; recording secretary, Helen Gentleman; corresponding secretary, Anna Rix.

ELINORE H. MIDDLETON.

### THE PHILATHEA CLASS

In the year 1918, it seemed to a group of the younger married women of St. John's that one of the very apparent needs of the Church was a new Sunday school class which should include them. With this in mind the remnants of the old Galilea (meaning "Friends of Christ") Bible Class, with new recruits, met at the home of Mrs. Edna Beale to organize. Mrs. Jane Rial became first president, and before the year ended the class had become a part of the National Philathea organization. Mrs. Shepler, the wife of our pastor, became the first teacher, a very wise and gracious one. Professor Clelland followed her, and under his capable leadership the Philatheas' knowledge of the Bible was greatly broadened. Mrs. Bliefling was the next teacher, later to be succeeded by Mrs. Richardson. The Philatheas sincerely hope that Mrs. Richardson realizes the place she holds in their affections, for the comfort and help her words brought to many cannot be overestimated. Following Mrs. Richardson, Mr. William R. Beale served three years as teacher, then Mildred Pollock, and then their present one, Miss Jane Gray. All the teachers have given unselfishly of their time and talents to present the word of God, and all have been appreciated by a grateful class. The Philathea group is organized first and foremost as a Sunday school class, and of this fact sight must never be lost.

To return to the Philathea organization as a whole, it is recollected that in the early days the monthly meetings were held in members' homes, although, as the numbers grew, it was no uncommon thing to find Philatheas perched halfway up the stairs and in every other available spot except the chimney. Many fine Christmas parties were held in the Paines' big upper room, with Mrs. Phoebe Paine or Mrs. Lillie Simmons acting as Santa. Other popular social occasions were the annual Nan-

tasket outings, the weenie roasts (with Mrs. Rena Fancy the accommodating hostess), covered dish socials, district "skules," Halloween parties, guest nights (with always a delicious banquet served by Gertrude Utting), the annual house parties at Cedar Hill, and dramatics. Of the latter, "Mrs. Briggs of the Poultry Yard," with Mildred Pollock distinguishing herself, and "The Rebellion of Mrs. Barclay," starring Eva Watts, were two which stood long in memory. "The Rebellion" was given twice after its first presentation, once in Roxbury, and once in the Watertown Town Hall for the benefit of the Watertown Woman's Club. Other means of earning money and of enjoying a hilarious good time were in "The Pedlar's Parade" and in the famous "Philathea Follies"; while on the more sensible side were the pops concerts, movies at the Coolidge Theatre, business men's luncheons, food sales, bean suppers, and the "Tel-U-Who," which flourished for some time. The Philathea dramatics brought in large sums of money to the treasury and the names of the plays cannot help reviving in many minds memories of late rehearsals, much hard work, and lots of fun: "Charlie's Aunt," "It Happened in June," "The Whole Town's Talking," "Adam and Eva," "Grumpy," and "The Creaking Chair."

In the prosperous years of the late 1920's, the Philathea budget ran up to between seven hundred and eight hundred dollars annually, but it has had to be curtailed lately. The Home and Foreign Missionary Societies of our Church, however, have always been substantially remembered, as well as Morgan Memorial, District Nursing Association, and other regular charities. The Medical Mission has of late been remembered each year by a fine donation of dolls at Christmas time. What has been accomplished under the term "friendliness" can never be estimated, as the Philatheas have reached out to many a woman in the community and brought her into happy relations with the Church. Regarding extra work for other societies within St. John's, the Philatheas have always gotten up the "Father and Sons" banquet for the Men's Club, with Mrs. Edith Loring as chairman; since 1919 they have always had a table at the Ladies' Aid fair which has been "put over" with most gratifying results; and they have usually presented one entertainment a year, such as "The Old Peabody Pew," after a church supper, for the Ladies' Aid.

The Philathea history, indeed, has been one that should be an inspiration for the present and an incentive for the future. A list of the class presidents closes the brief record: 1918, Mrs. Jane Rial; 1919 (to finish Mrs. Rial's term), Miss Louise Richardson; 1919-20, Mrs. Edna Beale; 1920-23, Louise Richardson; 1923-24, Nellie Spaulding; 1924-27, Louise Richardson; 1927-30, Eva Watts; 1930-32, Marcia Dillard; 1932-33, Lois Taylor (to fill out Evelyn Phillips' term); 1933-35, Myrtle Phinney; 1935-37, Mabel Lundgren. The officers of 1936-37 are: president, Mabel Lundgren; vice-president, Jennie Bacon; secretary, Myrtle Phinney; and treasurer, Ercel MacDougall.

By ELINORE H. MIDDLETON.

From a longer history of the Philathea Class by Edna M. Beale.

## JUNIOR PHILATHEA CLASS

From 1915 to 1921 the Sunday school class of Miss Nellie E. Turkington was called "The King's Daughters' Class." An older group, the Galilea Philatheas, were very popular at that time, but they would not admit the younger girls, so "The King's Daughters" voted to change the name to "Junior Philathea" and took into membership those too young for the Galilea Philatheas. The president at that time was Miss Marguerite Stevens and the monthly socials were held at the homes of the various members. In February, 1926, they began to hold the socials in the ladies' parlor of the parish house. They were pleased to have a separate room for the Sunday sessions of the class, and the first play given by these girls was to obtain funds for a rug and pictures to make the classroom more attractive.

In 1928 the girls held a debate, "Resolved that the Youth of Today are Worse than the Youth of Fifty Years Ago," and the affirmative side won. Junior Philathea work in the Church has been coöperation with the Foreign Missionary Society in their special programs, and dues; a table at the Ladies' Aid fair; and assistance to the combined missionary societies at their St. Patrick's Day supper. The class has always given money each year to both Home and Foreign Mission calls, and has contributed to current expenses of St. John's. For four years the girls had for a chum a Japanese student at a mission in Los Angeles. For several years they have paid a scholarship for a girl in Moradabad, India, and the expenses of a girl in a Kentucky mountain school.

The presidents of the class have been: 1917-19, Miriam Perkins; 1919-21, Celina Joy; 1921-26, Marguerite Stevens; 1926-27, Hazel Richardson; 1927-28, Sylvia Sorenson; 1928-29, Bernice Spidell; 1929-31, Hala Phinney; 1931-32, Elizabeth Armstrong; 1932-34, Hazel Gentleman; 1934-35, Elinore Middleton; 1935-36, Myrtle Linfield; and the group of officers for the Centennial year are Hala Phinney, president; Edna Roberts, vice-president; Ruth Shipton, treasurer; and Doris Frazee, secretary.

NELLIE E. TURKINGTON, *Teacher.*



WATERTOWN SQUARE, 1936



## MEMBERSHIP LIST\*

Revised to July 18, 1936

Active members . . . . .	794
Inactive members . . . . .	64
Affiliated members . . . . .	1

Aberle, William D.	Balch, Floyd R.
Ackerly, Sherman	Balch, Wayne E.
Ackley, Mrs. Ruth C.	Ballantine, Wendall
Aiken, Thomas L.	Barchard, Oliver W.
Aiken, Mrs. Grace H.	Barchard, Mrs. Mildred I.
Alexander, Robert R.	Barker, Miss Luliona M.
Allen, Mrs. Henrietta D.	Barker, Melvin B.
Anderson, Miss Edith E.	Barres, Mrs. Hazel W.
Anderson, Mrs. Mildred S.	Battles, Mrs. Margaret J.
Andrews, Mrs. Edith J.	Beale, William R.
Andrews, George R.	Beale, Mrs. Edna M.
Andrews, Mrs. Helen B.	Beals, Mrs. Edith
Angel, Charles R.	Beals, Milton
Armstrong, Edwin O.	Beck, Mrs. Eliza R.
Armstrong, Mrs. Margaret	Belanger, Miss Doris M.
Armstrong, Edwin J.	Bell, Frederick
Armstrong, Miss Elizabeth J.	Bell, Mrs. Hazel
	Bell, Kenneth F.
Babcock, Mrs. Mabel K.	Benjamin, Mrs. Lillian A.
Babcock, Miss Genevieve E.	Bennett, Mrs. Ada C.
Babcock, Theodore K.	Bennett, Miss Bessiema
Bachman, Archibald W.	Bisbee, Miss Rena I.
Bachman, Mrs. Edna L.	Bishop, William J.
Bacon, Dr. George S.	Bishop, Mrs. Caroline
Bacon, Mrs. Jennie C.	Bishop, William R.
Bailey, Mrs. Charlesetta	Bixby, Leland C.
Bailey, Miss Marion I.	Bixby, Mrs. Edith F.
Baker, Karl G.	Blake, Mrs. Gertrude H.
Baker, Mrs. Harriet M.	Blanchard, J. Frank
Balch, Clarence M.	Blanchard, Mrs. Ruth
Balch, Mrs. Marion	Bliefling, Mrs. Eliza A.
Balch, Perley O.	Boardman, Mrs. Beulah C.
Balch, Mrs. Sadie M.	Boardman, Robert

\*The Non-Resident list is not included.

Boleyn, Robert C.  
 Boleyn, Mrs. Jane C.  
 Boleyn, Miss Lois  
 Bond, Percy M.  
 Bond, Mrs. Ethel M.  
 Bond, Stanley K.  
 Boyce, Miss Minnie M.  
 Brenan, Ralph S.  
 Brenan, Mrs. Grace G.  
 Brett, Willis J.  
 Brett, Mrs. Fanny J.  
 Brett, Miss Eleanor G.  
 Brigham, Prof. Lewis A.  
 Brigham, Mrs. Stella G.  
 Brink, Virgil C.  
 Brink, Mrs. Helen S.  
 Brink, James A.  
 Brink, Robert G.  
 Brodil, Mrs. Hazel B.  
 Brown, Mrs. Florence H.  
 Brown, Mrs. Marion J.  
 Brown, Robert F.  
 Browning, Kenneth L.  
 Bruce, Robert H.  
 Bruce, Mrs. Minnie J.  
 Buffum, Mrs. Anna N.  
 Bullen, Ernest  
 Bullen, Mrs. Mabel V.  
 Bullen, Ralph F.  
 Bullen, Mrs. Alice M.  
 Bullen, Lester J.  
 Bullen, Ralph F., Jr.  
 Butler, Mrs. Louise R.  
 Butt, Mrs. Effie M.  
 Butt, Ralph L.  
 Butterfield, Robert N.  
 Butterfield, Mrs. Nettie F.  
 Butterfield, Nelson  
 Butterfield, Miss Jeannette  
 Butterfield, Ralph E.  
 Burgess, James B.  
 Burgess, Miss Anna M.  
 Burgess, Miss Lilla M.  
 Burgess, Miss Reta G.  
 Buttermann, Mrs. Emma J.  
  
 Campbell, Mrs. Marion O.  
 Cannon, Ralph C.

Cannon, Mrs. Myrtle W.  
 Caragulian, Leon  
 Caragulian, Mrs. Alice  
 Caragulian, Miss Beatrice S.  
 Carey, Norman B.  
 Carey, Mrs. Carolyn G.  
 Carey, Norman B., Jr.  
 Cate, Mrs. Helen G. W.  
 Cate, Miss Elizabeth M.  
 Cate, Malcolm S., Jr.  
 Chase, LeRoy M.  
 Chase, Mrs. Lura W.  
 Chase, Earl LeRoy  
 Chase, Miss Evelyn E.  
 Chase, Warren W.  
 Chase, Louis H.  
 Chase, Mrs. Ada B.  
 Chase, Stephen M.  
 Chase, Paul E.  
 Chase, Mrs. Clara H.  
 Chase, Mrs. Phyllis W.  
 Clark, Miss Rowena  
 Clarke, Clayton  
 Cleveland, Miss Lulu B.  
 Clouter, Frederick A.  
 Clouter, Mrs. Gertrude B.  
 Clouter, Raymond B.  
 Colby, Maurice D.  
 Colby, Mrs. Marguerite R.  
 Colby, Miss Shirley R.  
 Coleman, Mrs. Natalie V.  
 Combs, Arthur P., Jr.  
 Combs, Mrs. Trixie H.  
 Comey, Miss Grace E.  
 Constable, William J.  
 Constable, Mrs. Helen W.  
 Constable, Miss Jane H.  
 Cook, Alfred  
 Cook, Mrs. Minnie  
 Cook, A. F. Raymond  
 Cook, Stanley A.  
 Coole, Miss Evelyn L.  
 Coole, Miss Marjorie B.  
 Coole, Simeon, Jr.  
 Coon, Mrs. Myra  
 Corkum, Mrs. Helen R.  
 Corson, Miss Alice  
 Coumans, William J.

Coumans, Mrs. Louise M.  
 Coumans, William J., Jr.  
 Cowles, William E.  
 Cowles, Shirley E.  
 Cowles, William E., Jr.  
 Cramer, Merrill E.  
 Cramer, Mrs. Minnie J.  
 Cramer, Miss Mary Elizabeth  
 Cronk, Milton J.  
 Cronk, Mrs. Mabel  
 Crosby, Mrs. Edith M.  
 Cummins, Mrs. Laura F.  
 Curran, Mrs. Louise A.  
 Currie, Mrs. Bessie  
 Currie, Cyril B.  
 Currie, Miss Stella R.  
 Currie, William D.  
 Curtis, Mrs. Nellie B.

Dailey, Henry E.  
 Dailey, Mrs. Edna M.  
 Dailey, Miss Irene B.  
 Dailey, John F.  
 Dailey, Mrs. Mary E.  
 Dailey, John  
 Daniels, Miss Doris  
 Davis, Mrs. Alice O.  
 Davis, Carl J.  
 Davis, Miss Ruth  
 Davis, Dale S.  
 Davis, Mrs. Marguerite S.  
 Davis, John H.  
 Davis, Mrs. Mary A.  
 Davis, Laurence B.  
 Davison, Mrs. Carrie C.  
 Davison, Carroll W.  
 Day, Charles A.  
 Day, Mrs. Maria A.  
 Day, Chester M.  
 de Garis, Mrs. Alice R.  
 Delmage, George W.  
 Delmage, Mrs. Flora  
 Delmage, George W., Jr.  
 Dick, Harold  
 Dick, Mrs. Elsie  
 Dickinson, Miss Lottie  
 Dillard, Liston E.  
 Dillard, Mrs. Marcia S.

Dillard, Charles A.  
 Dillard, Miss Janet  
 Dineen, William S.  
 Doerfler, Miss Doris M.  
 Dow, Warren R.  
 Dow, Mrs. Evangeline T.  
 Dow, Warren R., Jr.  
 Dudley, Mrs. Ruth J.  
 Dulseno, Miss Christine L.  
 Dulseno, Miss Elaine D.  
 Dulseno, Miss Natalie F.  
 Duvoll, Mrs. Hilda G.  
 Duvoll, Miss Florence M.

Ellis, T. Eugene  
 Ellis, Mrs. Eleanor F.  
 Emerson, Dr. Sara A.  
 Emerson, William M.  
 Emerson, Mrs. Bessie M.  
 Emerson, Miss Barbara  
 Emerson, Miss Ruth C.  
 Emerson, Waldo P.  
 Emery, Frank D.  
 Emery, Mrs. Anna A.  
 Emery, Miss Dorothy F.  
 Emery, Roger C.  
 Ernst, Mrs. Pearl E.  
 Ernst, Miss Norma B.  
 Erskine, Kenneth H.  
 Erskine, Mrs. Doris L.  
 Erskine, Miss Patricia  
 Evans, Elmer Richard  
 Evans, Mrs. Ruth  
 Evans, Herbert J.  
 Evans, Mrs. Gladys M.  
 Evans, Wilmot M.  
 Evans, Mrs. Doris U.  
 Everett, Frank W.  
 Everett, Mrs. Irene R.

Fagan, Mrs. Helena G.  
 Fancy, Raymond A.  
 Fancy, Mrs. Rena M. T.  
 Fancy, G. Wilbur  
 Fancy, R. Ashley  
 Farnsworth, Fred L.  
 Ferris, Miss Marion E.  
 Field, Mrs. Ruby S.

Fifield, Mrs. Mary  
 Forknall, Miss Olive E.  
 Frazee, Walter G.  
 Frazee, Mrs. Florence  
 Frazee, Miss Doris  
 Fries, Arvid S.  
 Frost, Miss A. May  
 Fulk, Bernard B., Jr.  
  
 Gage, Paul S.  
 Gage, Mrs. Beatrice S.  
 Gardiner, Mrs. Ellen Z.  
 Gardiner, Charles Leonard  
 Gardiner, Ralph C.  
 Gardiner, Mrs. Izolee H.  
 Gardner, Miss Mary R.  
 Garland, Mrs. Florence P.  
 Gentleman, Lawrence M.  
 Gentleman, Mrs. Helen M.  
 Gentleman, Mrs. Lilla E.  
 Gentleman, Miss Hazel E.  
 Gill, Mrs. Ruth B.  
 Gilliatt, Mrs. Johanna  
 Godwin, Miss Florence  
 Godwin, Harold A., Jr.  
 Godwin, Robert A.  
 Goldbank, Miss Louise M.  
 Golding, Hugh  
 Golding, Mrs. Louisa B.  
 Goss, Miss Mildred I.  
 Gray, Miss Bertha M.  
 Gray, Miss L. Jane  
 Gray, Lewis A.  
 Gray, Mrs. Gladys M.  
 Green, Adam  
 Green, Mrs. Mary E.  
 Green, Eliol P.  
 Green, Mrs. Clara S.  
 Green, Allan C.  
 Green, Miss Jean E.  
 Green, Lloyd W.  
 Gulesian, Willard J.  
 Gulesian, Mrs. Ida M.  
 Guth, Mrs. Bertha E.  
 Guy, Walter  
 Guy, Mrs. Madeline C.  
 Hackett, Miss Marion M.  
 Hague, Mrs. Dinah

Hague, William  
 Hale, Fred F.  
 Hale, Mrs. Cora P.  
 Hall, Miss Inis B.  
 Ham, Harold J.  
 Ham, Mrs. Ethel P.  
 Hamilton, Miss Anna L.  
 Harris, Milton A.  
 Hartford, Alton H.  
 Hartford, Mrs. Mildred P.  
 Hartford, Miss Harriett A.  
 Haswell, Miss Thelma A.  
 Hatch, Richard M.  
 Hatch, Mrs. Estella C.  
 Hatch, Richard M., Jr.  
 Hayward, John  
 Hayward, Miss Leona P.  
 Hayward, Miss Viola  
 Helms, Edgar J., Jr.  
 Helms, Robert R.  
 Hey, Mrs. Marion O.  
 Hicks, Mrs. Lefie L.  
 Hicks, Miss C. Evelyn  
 Hicks, Miss Eva L.  
 Hicks, Miss Jennie E.  
 Hodgdon, William E.  
 Hodgdon, Mrs. Annie E.  
 Hodgdon, Miss Mildred E.  
 Hodge, Mrs. Margaret L.  
 Holman, Raymond  
 Holmes, Mrs. Audrey S.  
 Holmes, Mrs. Clara B.  
 Holmes, Clinton E.  
 Holmes, Mrs. Carrie E.  
 Horton, Van D.  
 Horton, Mrs. Nettie M.  
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 Howard, Alvah B.  
 Howard, Miss E. Abbie  
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 Howard, Heman A.  
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 Howell, Mrs. Isabel P.  
 Howell, Lloyd G.  
 Howell, Charles E.

Howell, Mrs. Florence Irene  
Howell, Mrs. Elizabeth  
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Hoyt, Mrs. Lillian  
Hoyt, Miss Arline  
Hoyt, Charles S.  
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Huckins, Robert  
Hudson, Mrs. Elizabeth M.  
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Hughes, Mrs. Estelle S.  
Humphrey, Mrs. Margaret E.  
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Huse, A. Alonzo  
Huse, Mrs. Gertrude L.  
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Hutchins, Ralph H.  
Hutchins, Mrs. Florence S.  
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Hutchinson, Miss M. Alice

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Jenkins, Miss Delphine B.  
Jenkins, Miss Mae C.  
Jensen, John K.  
Jensen, Mrs. Clara H.  
Jones, Miss Estelle J.  
Jones, Robert A.  
Jones, David R.  
Jones, Mrs. Susan J. T.  
Jones, Mrs. Rena M.  
Jones, Miss Constance M.  
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Joyce, Mrs. Phoebe D.  
Joyce, Miss Annie E.  
Joyce, George H., Jr.

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Keith, Mrs. Agnes M.  
Keith, Andrew F.  
Kerr, Charles A.  
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Kerton, Mrs. Margaret M.  
King, Benjamin

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King, Arthur E.  
King, Chester  
King, Miss Miriam R.

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Lavers, Miss Thelma V.  
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Lefavour, Mrs. Dora  
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Leigh, Harold F.  
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Little, Chester A.  
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 MacKay, Mrs. Hazel C.  
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 Matheson, Mrs. Edna M.  
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 McClelland, Mrs. Gladys M.  
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 McCollom, Miss Mary P.  
 McElhiney, Eldon E.  
 McElhiney, Eldon E., Jr.  
 McElhiney, Miss Lena M.  
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 McKay, Mrs. Hazel E.  
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Purchase, Gordon B.

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 Vittum, George F.  
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 Wallace, Edgar W.  
 Wallace, Miss Lois A.  
 Wallace, Lester W.  
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 Watts, Arthur Leighton, Jr.  
 Watts, Philip G.

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Wells, Mrs. Bessie  
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Young, Robert J.  
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